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COMMUNICATIONS.

For the Western Recorder.

RETRENCHMENT, No. III.

"It has been frequently wished by Christians," says Dr. Payson, "that there were some rules laid down in the bible, fixing the proportion of their property which they ought to contribute to religious uses." "This," he adds, "is as if a child should go to his father and say, "Father, how many times in a day must I come to you with some testimonial of my love. How often will it be necessary to show my affection for you?" The father would of course reply—"Just as often as your feelings prompt you my child, and no oftener. Look at me and see what I have done and suffered for you, and then give me what you think I deserve. I do not wish any thing forced."

The terms of this illustration are full of meaning. Christians profess to love God supremely; to love him more than they love themselves, their families, and their friends; far more than the whole universe beside him. They also profess to devote themselves, soul and body, substance and influence, for time and eternity to the cause of God. And they do this, knowing that Zion is engraven upon the palms of his hands; and dearer to him than the apple of his eye; knowing that while yet they were enemies he sent his only Son who was rich, for their sakes to become poor, to suffer and to die that they might live. And they do it, knowing that his example of condescension, suffering and sacrifice, is held up to them, as in some measure the pattern for their imitation. If *any* man will follow *me*, saith the Saviour, let him *deny himself* daily; let him *take up his cross* and follow me.

How much then does Christ deserve from our hands in aid of the cause for which he agonised and died? How often, and to what extent is it necessary to go to such a heavenly Parent with some token of our love? A *small* token shows *little* love. A small token, not continually repeated, is, to say the least, evidence of great inconstancy.—Nay, it rather evinces an entire want of affection, than the existence of supreme love. There can be no mistake as to this position. We are expected to love, not simply in "word" or "in tongue" as the hypocrite, but "in deed." If our *deeds* are not the deeds of love, it is certain that we are not under the influence of this supreme affection.

Christians, I know are ever offering excuses for their inconsistency, till they repent of it and break their hearts. They will tell us how necessary it is to lay up in store for the future use of their families, and bring scripture also to prove it. To this end, too, they will plunge headlong into debt, or rush into the labyrinths of speculation, putting every thing to hazard for the hope of a little gain, and then plead their extreme embarrassments as an excuse, to justify them in withholding more than is meet from the treasuries of benevolence. He to whom, in the presence of heaven and earth, they have vowed to devote themselves supremely, well knows how to estimate such excuses as these.

After all that can be said in palliation of the stinted contributions of any christian professor, it must be remembered, that the greater part of our wants as members of the civil community are artificial; and that to dispense with some few of these, if the thing were done consentaneously and universally, would fill all the treasuries of benevolence to overflowing. To advert once more to the single article of tea. The oldest persons amongst us can remember the time when it was first introduced into this country. Previous to that period, no want of it was ever felt; no appetite would have been reconciled to it. This shows, that aside from the influence of habit and custom, the article might entirely be dispensed with, without the least inconvenience. Yet the little church of which I am a member, for example, while they about half support their minister, and give only *twelve dollars* to the American Board of Foreign Missions, pay an annual tax of about *one hundred and fifty dollars* for this useless drug! If this is a fair specimen of other churches, the retrenchment of this single article of luxury, would enable them to raise an annual fund more than twelve times as large as that which is now devoted to Foreign Missions. What a result is here!

A PRESBYTERIAN.

For the Western Recorder.

Mr. Editor—By inserting the following obituary notice in your paper, you will oblige a numerous circle of its attentive readers.—I trust, also, it may be the means of doing good. Though it is several months since the subject of this brief memoir departed this life, still it is conceived that suitable memorials of the pious dead do not lose their interest by delay in publishing them.

Your's, respectfully, R. P.

Hopkinton, Aug. 24, 1830.

OBITUARY.

Died, at Chazy, Clinton county, N. Y. on the 5th of September, 1829, Hon. *Roswell Hopkins*, in the 73d year of his age. Judge Hopkins was born at Amenia, Ducthess Co. N. Y. the 16th of May, 1757. He received only a common school education, and was brought up as a farmer until he attained his 19th year, when he went to Bennington, Vt. where he applied himself to the study of medicine. In August 16, 1777, he was in Bennington battle, and in October following, was a surgeon's mate in Gen. Gates' army, at the capture of Burgoyne. In August, 1778, he went to sea, as surgeon's mate in a privateer, called the New-Broom, and in October following the privateer was captured by four British frigates, and he was put on board the Sultan, a British seventy-four; carried into Newport, R. I. where he was imprisoned without any food, from Tuesday noon until the Saturday following, when he was discharged, and returned almost naked and pennyless to Bennington. In 1779, he was elected Clerk of the General Assembly of Vermont, and continued in that office for the term of seven years, when he was appointed Secretary of State, in which office he served until his resignation in 1802. In 1789, he was appointed Secretary of the Vermont Convention, which adopted the constitution of the United States. In 1797, he was appointed as one to assist in revising the the laws of the state of Vermont. In 1800, he was appointed one of the electors of President and Vice-President. In 1803, Judge Hopkins removed with his family from Vergennes, Vt. to Hopkinton, St. Lawrence county, N. Y. In 1809, he was elected as a member of Assembly, to represent the county of St. Lawrence in the Legislature of this state, and was continued in that office until 1812, when he declined being a candidate for re-election. For several years he was judge of the county courts, and president of the board of supervisors.

Judge Hopkins was active in the formation of the St. Lawrence County Bible Society, and was appointed its first President. But not until the year 1826 are we called to consider the christian character of the deceased. It then pleased God to pour out his Spirit upon the parish in which Judge Hopkins resided. His eyes were then opened to consider his true character. Although he had been ever distinguished for his benevolence; for his kindness to the needy, and for the support of the gospel; still he had never before discovered the deep depravity of his heart. Now the "commandment came; sin revived," and his own fancied goodness fled from his view. He saw himself to be in God's account, a vile, wretched sinner, who for about seventy years had only encumbered the Lord's vineyard. He had lived under the curse of a broken law, and he now saw himself standing upon slippery steeps, while the fiery pit yawned beneath him. He saw himself wholly unfitted for heaven; totally disqualified to relish its holy joys. After a season of the deepest anguish in view of his guilt, and his fearful exposure to the sinner's doom, it pleased God, as we humbly trust, to bring him from darkness into his "marvellous light." He found the Saviour precious to his soul. Jesus, to him, became the chief among ten thousand and altogether lovely. Not long after, he arose one evening in the conference room, and before a large and listening assembly, declared what the Lord had done for his soul; after which he offered a most solemn and appropriate prayer to the throne of grace. In March, 1827, he made a public profession of religion, and with thirty-five others, united with the first congregational church in Hopkinton. From that period to the day of his death he appeared to enjoy the Saviour's presence.

In September, 1829, Judge Hopkins, with his wife, commenced a journey to Vermont, on a visit to their friends. They had proceeded to the distance of about 60 miles when the horse became so frightened in passing a loaded waggon as to be unmanageable. After running several rods the carriage was overturned and both were suddenly dashed to the ground. A few of their friends being in company, came to their assistance. They were conveyed to the nearest house, and medical assistance was called. Mrs. H. slowly recovered; but her husband received such an injury as was incurable. In the hour of peril his religion was brought to the trying test. He was sensible that he could not long survive. He looked upon his suffering and afflicted wife and remarked, that on her account, he was desirous, if it was God's will, to survive a little longer, but with respect to himself, he was ready to depart. "Though He slay me, yet will I trust in him," was the language of his heart. After suffering the most extreme bodily distress, which he bore without a murmur, from Thursday afternoon until Saturday night about 11 o'clock, he "fell asleep." His remains were brought back to his residence in Hopkinton. His wife so far recovered as to be able to return, and with a numerous circle of friends, to see the dust conveyed to the grave, thence to await the arrival of the "resurrection morn."

For the Western Recorder.

FALSE GRATITUDE.

In the interior of Africa is a lake embracing an island, inhabited by a distinct tribe of people. Between the island and the neighbouring main land, there are shallows, with dangerous quicksands, so that persons unacquainted with the bottom cannot safely attempt a passage by wading, the only mode in which a communication with the shore is effected. The inhabitants of the island being well acquainted with the places where good bottom is found, pass freely into the adjoining country, and seizing such provisions and other valuable articles as they find, return to their homes without the possibility of pursuit. They are said to praise God for giving them cunning and ability to live in this easy manner, while other tribes are doomed to hard labour in procuring a subsistence.

Such piety is of the same stamp with much of the love and gratitude toward God manifested by nominal Christians. They rejoice in their prosperity; and not being inclined to deny that God is in some sense the author of it, they are willing to express their joy in the form of grateful acknowledgment to him. But at the same time it is possible that this same prosperity depends upon circumstances favourable to those only who have very easy consciences in small matters, and dare occasionally to practice deeds that will not bear the full light of day. Men in these circumstances often profess gratitude toward God, where their neighbours would think penitence for some dishonest act much more in point. Or, if we adopt the more favourable supposition that they are apparently upright in all their intercourse with others, still their success may be the result of courses in which there is no reference to the will of God, and no sincere desire to please him. Gratitude in such cases, is merely joy on account of prosperous circumstances.

Many persons imagine they love God, simply because they rejoice in his goodness towards them. "Why," say they, "should we not love him? He has always been doing us good." But love to God is the characteristic of a true Christian, and hence they conclude themselves perfectly safe. Here is a mistake that will ruin multitudes. There is, however, no necessity for deception in the case. Love to God, is love of his character, independent of the blessings upon ourselves, although the consideration of those blessings may be an additional motive to love. Love to God may exist in the highest degree, where his afflicting hand has been laid almost too heavily for human nature to bear; where no visible blessing could give rise to the emotions of joy.

Thousands who profess love to God, might undeceive themselves in a single honest hour. They might easily discover either the positive disobedience of some plain command, or the constant neglect of some known duty; or at least an entire want of inclination to seek the glory of God—some, or even all of these things might be discovered as constant companions of all their good deeds, affording proof positive that the love of God has no place in their hearts.

It is matter of deep lamentation, that so many persons rest content to enter the eternal world with passports which will only be received at the door of the bottomless pit. Do they not know that counterfeit passports to heaven are constantly circulated in the world, and that great care is necessary to secure a genuine one? Or do they suppose that counterfeit ones will escape detection at the gate of heaven? If this is not their belief, they are entreated to examine the statute book of heaven, and see for themselves what the marks of a genuine passport are. They will find that such concerns are not managed in the court of heaven as loosely as many suppose; that all who say, "Lord, Lord," will not enter the mansions of eternal bliss.

C. S. A.

From the Home Missionary.

RELIGION IN COMMON SCHOOLS.

[Furnished by a candidate for the ministry.]

The conversion of A—— had been the burden of the frequent prayers of a godly mother, and the deep solicitude of the minister of the parish of S——, N. J. for several years previous to 1825. During the winter of that year a powerful revival of religion commenced in the town. Among the first fruits of this work was A. He was at this time teacher of an English school upon the borders of an adjoining town. Not a week had elapsed after his hopeful conversion, before the Holy Spirit's influences were evidently felt among the pupils of his charge. On the succeeding Saturday afternoon, as usual, A. devoted a portion of time to catechising the children, but with feelings widely different from those which he had entertained on any former occasion. To use his own words—"It appeared to me that I could preach a sermon from every answer." After proposing the first question, and receiving its answer, he was induced to ask again, "*Who God was?*" and "*Where God was?*" The child to whom the questions were put, not being able to answer, his heart was opened, and his tongue loosed, to speak forth what God had done for his creatures. New truths were unfolded to his mind as he proceeded, and ere long the hearts of the children were evidently affected, and tears were observed trickling down the cheeks of one or two about fourteen years of age. A. continued questioning, but paused at each answer to explain and illustrate the truth. He contined thus about two hours with *simplicity* and *plainness** of speech, dwelling upon the *goodness* of God, especially in the gift of his Son, and the *ingratitude* of rebellious sinners. At the close of the exercises, nearly every eye was bathed in tears, and though undoubtedly much animal feeling was excited, there is good reason to believe that an arrow of conviction was lodged by the Spirit in the hearts of some, whose pains were not removed till relieved by the balm of a Saviour's blood.

On returning to the school the following Monday, a few of them were found reading their testaments and weeping; they had determined with themselves to seek an interest in Christ, and requested their teacher to pray for them. During the week, great solemnity prevailed throughout the school, and some of them were unable to attend to their ordinary occupations, but spent most of their time in reading and prayer. As some of them recited scripture lessons from memory, A. took occasion frequently to explain the word. On the succeeding Saturday, at the catechising, there was much feeling, though less weeping, than on the former occasion. On Monday morning, however, a minister visited the school. His conversation was not without effect, and a number of them were induced to attend a meeting appointed for anxious inquirers that evening. Conviction was deepened, and for days and and weeks together the school intermissions were occupied as religious conferences between A. and those who were anxious for their souls' salvation; and at the close of school exercises for the day, some remarks were usually made relative to their immortal interests. Soon, however, one and another in succession cherished the hope of having "passed from death unto life;" though generally like the poor woman of the gospel, they confessed it *tremblingly*. No diligence was spared to warn them against deception. For three months the blessed work continued with more or less power, and as the fruits of it, nine or ten of these precious youth, from 12 to 16 years of age were hopefully connected with the church. Not only were these converted, as we trust, but there was evidently a moral reformation throughout the *whole school*. While those who were hoping in the Redeemer, were employed in songs and supplications in some retired grove of a neighbouring wood, during intermissions, and others were inquiring, "what shall we do to be saved," the remainder, even the smallest, were observed sitting or walking in little groups, and talking with each other about what they had seen and heard; and A. remarks, that during the three months that he continued with them, he does not recollect to have heard an angry word from one of them. "Instead of the thorn, had sprung up the fir-tree, and instead of the brier, had come up the myrtle tree." Those who were rejoicing in hope, formed themselves into a society for worship, entitled, "*The Scholars' Prayer Meeting.*" They met once a week; and to have heard their simple but earnest petitions would have put many an older Christian to shame. The revival spread throughout the congregation of W. and through the faithfulness of the pastor, accompanied by the Holy Spirit, about 100, it is hoped, from the ages of 12 to 60, were collected into the fold of the Great Shepherd.

* During the course of remarks, and while one or two were weeping around him, a lad about fifteen years of age was observed laughing at what he supposed their folly! A. calling him by name, said, "If you laugh *here*, you will not laugh in *eternity*." The youth afterwards told me, that although at the time the remark was made, he thought his teacher possessed no feeling for him, he now thanked God that it was ever made, for it had been, he trusted, the first means of his conversion.

TWO SORTS OF CHRISTIANS.

A correspondent of the Evangelist mentions under this head, the following incidents which took place in New-York; not indeed as of rare occurrence, but as things every where to be met with, in the progress of benevolent enterprise:—

Not many years since I had occasion to solicit funds, to aid in the prosecution of a work of benevolence. I stepped into the office of a christian brother, with whom I had a partial acquaintance, and incidentally mentioned the unpleasant business before me, and inquired of him for the residence of a certain benevolent individual, and added that I hoped to get $100 of him. After receiving directions, I turned to go out. "But stop," said this brother, "suppose you let *me* have the privilege of contributing a little of the money which the Lord has lent me, to this cause. Put down $100 for me." I expressed my surprise that he should contribute so liberally, and remarked that I should feel myself in duty bound not to call on him again very soon on a similar errand. "Well then," said he, "I think my brother you will very much mistake your duty. If you knew *how much pleasure* it gave me to contribute of my substance to the Lord, you would feel no reluctance in calling again. And now let me charge you, when engaged in similar business, never to pass me by. Call, and I think I shall be able to do something, and if not my prayers will go with you."

About the same time I was instructed to solicit *another* christian brother, who lived in affluence, and had neither wife nor family of his own, and who a short time previous had given a party at the expense of several hundred dollars. Being unacquainted with this man, I requested a very respectable gentleman who knew him as a business man, to accompany me to his house. We accordingly gave him a call. We rang the bell—a servant appeared. We inquired if the gentleman of the house was within. The servant replied that he did not certainly know, but would soon ascertain. In a few moments the servant returned and wished to know what was our business. We replied that we were collecting funds for a benevolent purpose. The servant carried in our report, and soon returned with the answer that we might pass on. The gentleman who accompanied me became impatient with this cold hearted parade. Said he to the servant, "Tell your master that Mr. —— and Rev. Mr. —— are at the door, and will be happy to see him for a few moments. The servant again reported, and soon returned and invited us to walk in. We were conducted to the parlour, where we found the gentleman alone, and apparently unoccupied. I was introduced to him, and we were seated. He immediately placed himself before me, and without any preliminaries inquired of me, "Sir, what is your business." I made my statements. Said he, "*Put me down for ten dollars*, and call at my store to-morrow morning at 10 o'clock, for the money." He still kept his standing position, and seemed by it to say, "If you please, depart." I left him, thanking my brother for his perseverance, to which my success was owing.—With this history before him, I am ready to conclude that no agent would dare to venture into this man's presence again on a similar errand. As we retired from the house, my friend who accompanied me, remarked that he had been acquainted with this gentleman for years, and that he never knew him before to give as much to *any* benevolent object, and that beyond doubt he could at the time have put his hand in his pocket and saved me the trouble of calling again.

The writer adds, that he finds some *professed Christians* who look a hundred per cent better natured when they *receive* than when they *give* their dollars, the Saviour's maxim to the contrary notwithstanding. He adds—

When a man looks sad, because he is reminded of Christ's command, "Do good and lend, hoping for nothing again," and who would rather, if he could honourably, be excused from giving his substance to the cause for which Christ laid down his life, I conclude that if he does not actually fall down and worship mammon, he has at least a very great respect for his majesty, and belongs to the same class of Christians with my $10 benefactor.

From the Boston Recorder.

EXTENT OF INSPIRATION.

It is not a little surprising that any, who profess to believe in miracles, and in the supernatural inspiration of a part of the bible, should hesitate to extend the same sort of inspiration to the whole. What constitutes the difference? Does Chist, or do any of the apostles recognise any such distinction in the writings which they acknowledged as of divine authorty? None that we discover. Every part of scripture was, in their view, the word of God. The only question with us, therefore, is, what books were acknowledged as of divine authority by Christ, and the inspired men of the earliest church? The most thorough and critical investigation of this question leads to the conclusion, that all our present canonical books of the old and new testament, and no others, were thus acknowledged. For the most complete satisfaction on this subject, we refer our readers to Eichhorn on the old and Hug on the new testament. That part of Eichhorn which refers to the canon, has been translated into English, and inserted in the volume of biblical essays published at New-York; and a translation of Hug's work has been published in England.

Why should we make a distinction, where the inspired writers themselves have made none? Are we better informed on the subject than they were? If we are thus to sit in judgment on the contents of the sacred writings, after we have ascertained what is of canonical authority, we shall need a new inspiration to teach us what part of the bible is inspired, and what is not. It is alleged that some things in the bible could be easily made known to the writers by other means, and with regard to them, inspiration was unnecessary; and that some other things related in the sacred books are so trivial, that as it respects them, the supposition of inspiration is absurd. These objections rest on mere assumption and beg the whole question at the outset. The bible claims to be an infallible guide in all matters of religious faith and practice; and if we admit the idea of inspiration at all, it is idle to question the validity of this claim. But are not men exposed to misapprehension in regard to knowledge which they derive from common sources? And if the idea is clear in their own minds, are they not liable to obscure or distort it, by the expressions which they employ in conveying it to others? How then can the bible be our *infallible guide*, unless the Holy Spirit exerted a constant superintending influence over the writers, both in regard to the ideas which they derived from other sources, and the language which they used in expressing them? If the infallibility of the bible is denied, the authority of the bible is given up.

As to the alleged *trivial incidents* recorded on the sacred pages, if the design of the bible be well considered, they confirm, rather than weaken the proofs of its complete divine inspiration. The bible was designed to be the instructer of sinful men, who are enveloped in sense, and naturally blind to spiritual objects. The Holy Spirit, therefore, condescends to mingle with them in their most common business, to address them in the language of their most ordinary occupations, in order to make the mysteries of God intelligible to them, in order to reclaim them from earth and prepare them for heaven. The most trifling incidents in the life of the Christian who is spiritually minded, are by the divine Comforter made subservient to his spiritual improvement; and in every event which transpires, he sees a present God. He finds the same advantage in the bible, and through every incident there recorded, the Holy Spirit addresses him in the way of instruction, comfort, or warning. He who feels the influences of the Spirit in himself, will feel the same influences in every page of the bible. God's word is adapted to believers, rather than unbelievers; and as Pascal well observed, *in order to know divine things, we must love them.* The unbeliever, whether learned or ignorant, refined or vulgar, sees, or thinks he sees much in the bible to excite his contempt and disgust; but to the believer of the highest, as well as to one of the lowest degree of intellectual culture, it speaks in every verse the same language of heavenly wisdom and grace.—*The secret of the Lord is with them that fear Him, and He will show them his covenant.*

CALVIN, SERVETUS, AND SOCINUS.

By Rev. Joel Hawes.

The cry of bigotry, and superstition, and persecution, will be echoed again and again. You will hear it repeated a thousand times that Calvin burnt Servetus, that the Puritans persecuted the Quakers and Baptists, and were the abettors of a gloomy and intolerant religion. This stale and silly slang is in the mouth of every enemy of religion, who has only wit enough to repeat what others have said before him; and has, time out of mind, furnished the standing topics of ridicule and reproach to all who hate the spirit and institutions of the pilgrims. A sufficient reply is—Look at results. Men do not gather grapes of thorns, nor figs of thistles. The works of the pilgrims speak for themselves. They furnish their own defence. But who are they that are so fond of raising the cry of bigotry and superstition? Are they the truly candid, the truly pious, the truly liberal? The very last characteristics to which such persons are entitled. They cry bigotry against others, but are themselves the greatest bigots; and are tolerant towards none but the enemies of evangelical truth and serious religion.

Be not moved then, my young friends, at the charge of bigotry, while you stand up in defence of essential principles, and show yourself decided in supporting the institutions of your ancestors. The charge falls on others rather than yourselves; and furnishes an occasion of glorying rather than of shame.

But Calvin burnt Servetus, Calvin burnt Servetus—yes, Calvin burnt Servetus. He did not. He neither burnt him, nor instigated his burning. He endeavoured to plead him off from the sentence pronounced upon him by the Senate of Geneva, and to obtain for him a commutation of his punishment for something less severe. But what if he did procure the death of Servetus? Does this prove the bible untrue, or the system of doctrine usually denominated Calvinistic, false? or that the orthodox of New-England hold that system just as Calvin taught it? or that they are advocates for the persecution and burning of heretics? Nothing of all this. Why then are all these things said? *To bring reproach upon the truth, and to bring odium against the friends of evangelical religion.* But was Calvin, or the puritans the only persecutors that ever lived? Did not Socinus, the founder of Socinianism, persecute Francis Davides, superintendent of the Socinian churches in Transylvania? Did he not procure his being thrown into prison, where, after languishing six years, he died? Are not christian men and christian women at the present day, in various cantons of Switzerland, persecuted, imprisoned, and banished from the country, for holding the evangelical doctrines, by those who style themselves liberal Christians? I am ashamed to state these things, and would not, but for the sake of rescuing the truth from perversion, and defending it against the reproaches that have been cast upon it. Let the doctrines and institutions of the fathers of New-England stand or fall on their own merits; but let no dishonest measures be adopted to bring them into disrepute, or to arm ignorance against them. These doctrines and institutions, my young friends, will bear examination. Examine them; examine them for yourselves; examine them in the light of God's word; examine them in the light which the experience of two centuries has cast upon them; examine them in the light which beams from the virtue, the intelligence, the piety, the happiness that so signally blesses this fair portion of our land; sure I am, that the effect will be a deepened conviction of their excellence, and of the duty of maintaining them.

From President Wayland's Sermon.

WHAT THE TIMES DEMAND.

The cause of Christ requires of laymen a far greater amount of personal exertion.—Suppose ye, that in apostolic times the claims of religion would have required of a disciple, nothing more than a small portion of his income? No; when the time was come for the church to be enlarged, they that were scattered abroad, went every where, preaching the word. Now we do not say that you are required to be preachers; but we do say that religion requires you to consider the promotion of piety in the hearts of men, of more importance than any thing else. The management of the religious charities of the day belongs to you. It is now done principally by the clergy. Its tendency is to render them secular. It makes them men of extensive energy, rather than of deep thought, and commanding eloquence. The cause would gain much by a division of labour. Brethren, you are called upon to come forward and relieve us from this service. But yet more; every man who knows the value of the soul, may speak of its value to his neighbour. Any man of ordinary abilities, who feels the love of Christ, may give profitable religious instruction to youth and children. The promotion of piety in the hearts of others, should enter as much into every man's daily arrangements, as the care for the body that perisheth. When this spirit shall have become universal, something will be done.

Do you say, that you have not the requisite information? I ask, does it require much information to remind men that they are going to the judgment seat of Christ? But I say again, why have you not information?

That intellect is by far the most valuable, as the most improvable possession, with which God has entrusted you; why have you not rendered it a better instrument, to serve him? Every Christian, in such a country as this, ought to be a well informed man.

And lastly, as I said before, the cause of Christ requires of private Christians, as well as of clergymen, deeper humility, more fervent piety, and a life of closer communion with God. Your money and labours, as well as our studies and preaching, will be despised, unless they be the offering of holy hearts. All, all are utterly valueless, unless the Spirit descend upon us from on high. Our alms will be as water spilled upon the ground, unless our souls are inflamed with the love of Christ, and our hearts temples for the residence of the Holy Ghost.

The following contains a hint or two which may prove seasonable in more places, perhaps, than those referred to. It is furnished by the editor of the Cincinnati Christian Journal, well known in this part of the country, as having formerly been agent of the Tract Society:—

CAMP MEETINGS.

A discussion is now going on in the Western (Lexington, Ky.) Luminary respecting camp meetings. It appears to us that the editor of the Luminary has begun at the wrong end of this business. Instead of publishing the accounts of those camp meetings which have recently been held in this vicinity, he has admitted into his paper a discussion evidently growing out of them, thus depriving his readers of all means of judging except from past experience, and *a priori* reasonings, whether the disputants are combating men of straw or not. Facts and not theories, are what men want now-a-days. Conclusions legitimately drawn from facts which are of recent occurrence, are more to be relied on in a case like the present, than all the results of past experience, for this plain reason, that the circumstances may have materially changed since those events took place on which former opinions were grounded. Therefore, altho' human nature is the same, it by no means follows that its developements will be exactly similar, even if apparently placed in the same condition, because many of the attending excitements will be absent which formerly called it into action. Overlooking this distinction, may lead to a thousand mistakes in regard to this subject, and be the means of extensive injury to the cause of Christ. An editor incurs great responsibility who withholds facts, and suffers the whole church to go to loggerheads in the dark.

Why are all our western religious editors so backward in extracting from each other's columns information which must be deeply interesting to all the churches in this part of the country?

How much there may be in the meetings above described, which could be adopted with success, in the more dense population of the country, it is impossible for us to decide, for the plain reason that we have never had the advantage of personal experience or observation.

TEMPERANCE.

From the Richmond Herald.

WHERE TO SELL WHISKEY.

A waggoner from one of the western counties of this state, having a load of whiskey for sale, came into the county of Fluvanna, with the hope of making sale of it. Disappointed in his expectation, he concluded to make the best of his way into Buckingham, where he met with Elder P.P.Smith, whom he addressed in these words:—"Don't you want to buy some whiskey to cut your wheat with?" Elder Smith's reply was, that "the people of Buckingham cut their wheat with scythe blades, not with whiskey." The waggoner then informed him, that there were so many temperance societies in the counties, through which he had passed, it was impossible for him to sell whiskey. He also informed him that six distilleries in one valley, had become unprofitable; in consequence of which their proprietors were compelled to quit making whiskey and cultivate their farms, for a support; which he attributed entirely to the influence of temperate men, and temperance societies. He further informed Elder Smith, that he had heard that *there was no temperance society in Cumberland; in consequence of which, he wished to get there as quick as possible.*

A GOOD ANECDOTE WITH A BAD END.

A respectable young gentleman who moved from this region a few years since and settled in Georgia, thinks the temperance reformation much more thorough at the south than here, especially among the respectable classes of people. Returning, a few weeks since, in a public stage, to spend the sultry season in a northern climate, he observed that in all the stops which were made all the way from Georgia, though the stage was most of the way crowded with passengers, he never saw a drop of ardent spirits drank in any way, or heard it called for, till he arrived in the heart of this enlightened commonwealth—our neat little village of Worcester, where the first thing he saw after alighting from the stage at a public house—a *young professional* man steps up to the bar and quaffs his *glass of sling.—Worcester Yeoman.*

INTEMPERANCE.

Gerrit Smith, Esq. of Peterboro', lately delivered an address at Auburn, on temperance. When speaking of intemperance in past years, he related a circumstance which was as follows:—At the time he graduated, there were seven others who left college with him; they belonged to the most respectable families, possessing wealth, talents, and influence. "But I have now, (said he), although yet young, lived to see four of them die drunkards, and two of the remaining three become sots." How must a fact like this (says the Free Press) fix upon the heart of one, who looks back upon the friends of his early years, and reflects that so great a proportion of them have sunk beneath the vice of intemperance; and how should it lead the devotee of fashion, the gay, and the thoughtless, to fly at all times, and at all places, the intoxicating bowl!—*Am. Citizen.*

ADDRESS ON INTEMPERANCE.

The Ernest Town Union Society for the suppression of intemperance have published the proceedings at its formation, their constitution, and an effective address prepared by a committee, in a pamphlet of twelve octavo pages. The address is written in a popular style, and will no doubt greatly subserve the object of its publication.—*Can. Watch.*

AWFUL WARNING.

About three months since a temperance society was formed in Camden, and, by way of opposition, an intemperance society was got up. The meeting for this object was held at the house of John Rodolph Couche. William Kain, whose execution took place last week, was the secretary, and Couche, the victim of his rancor, was elected president.—*ib.*

INTELLIGENCE.

SANDWICH ISLANDS.

Letters have been received in this vicinity, from Mr. and Mrs. Judd, embracing dates from the 15th of Nov. to the 27th of January. Previous dates had left them in company with Messrs. Richards, Chamberlain, Andrews, &c. on a tour in hopes of discovering a healthy situation for the residence and recovery of invalids. The letters before us give some of the particulars. The missionaries embarked together with their wives, and with Mr. and Mrs. Ruggles, who at that time set their faces towards America. For some reason, however, the latter were afterwards prevented from fulfilling their determination. The tour was prosecuted, a healthy place was discovered at Hawaii, and at the latest dates, Dr. Judd and Mr. Ruggles, with their families, accompanied by Miss Ward, were about to embark for that island, to commence the new station about twelve miles in the interior of Waimea. The previous voyage had its perils. The vessel was by turns becalmed, and driven out of its course by contrary winds, and among other things, it encountered a severe hurricane. Perils are often thus encountered, as the missionaries are called to pass from one island to another.

The Missionary Herald for the present month, after mentioning the accession of twenty-six members to the church at Honolulu, twelve of whom united on the first Sabbath of occupying the new meeting-house, adds as follows:—

"Besides these evidences of the work of the Holy Spirit at this place, these happy fruits of the preaching of the cross of Christ, many hundreds of the people have come to us confessing their sins, desiring instruction in the way of salvation, and proposing to give themselves to God as his servants. About 500 of them are formed into a sort of inquiry meeting."

PERILS OF THE VOYAGE, &c.

The following are extracts from the letter of Mrs. Judd, above mentioned:—

"*Dec.* 22.—O what a mighty deliverance was wrought for us last night! We had a storm of thunder and lightning, and a squall of wind; in reality, a hurricane. It struck us suddenly, and with all the sails spread. The decks were so covered with oil that the men were in jeopardy of slipping down and breaking their bones. They hastened aloft with all speed, to take in sail. The captain ran down into the cabin to look at the chart, and exclaimed with no common emotion, "*dead on shore!*" He ran on deck. The hands were still aloft, and the gale so terrible, that it was every moment expected some one of the number would lose his hold, and be precipitated into the deep. The captain could do nothing to get the ship about, till they came down, without hazarding all their lives; and he called incessantly to them to "make haste," to come down instantly, or we should all be dashed against the rocks; for the wind was driving us towards the shore. We dressed ourselves, and tried to be calm, and to meet what was before us with resignation to the divine will. We were expecting every moment that the vessel would dash in pieces. I pressed my darling little babe to my bosom, and felt a kind of *double existence*, that none but a mother can understand. I hoped, I prayed, that if we must die then, God would take us to himself. We were all three together; one cabin our coffin, and the ocean our common grave. Such were my thoughts and expectations. But God, "whose ways are past finding out," had decreed it otherwise. The course of the wind changed so as to drive us out to sea, and continued, with little abatement, till sun-set. To night it has quite subsided, and leaves us rolling in a heavy sea."

* * * "The rolling, confined ship's cabin was exchanged for a large, clean well aired house on land; and we were with those who understood the language of Canaan, though they were born and bred in a land of heathenism. We felt that we were compensated a thousand fold for all we had suffered; and we wept, and blessed God that we were counted worthy to be numbered among the missionaries at the Sandwich islands."

* * * "I had forgotten to mention our visit to Kaalakekua, last Thursday, to see a huge pile of stones that was a famous temple ten years ago. An old priest was with us. He led us to a spot where the victims used to be laid, where we found a great number of human bones. The ground was strewed with cocoa shells, and bones of animals that were sacrificed to the gods, but eaten by the priests. It made my blood chill in my veins to look at the old priest, and then at the spot before us, where I could see in imagination those miserable creatures, whom he strangled with his own hands, still writhing in their agonies. Kapiolani was with us, and was much affected, as she always is, when her mind turns to former days. O she said, "What a meeting it will be when these slayers and these slain rise again." During this same visit we went to the former habitation of Obookiah, and carried home leaves from the cocoa nut trees which he planted. We saw the trees also that were pierced by cannon balls when Capt. Cook was here."

REGARD FOR THE SABBATH.

The following illustration is furnished by a letter from Dr. Judd. He was in a vessel that had been some time detained by contrary winds, when it became necessary for the crew to land for safety, on the Sabbath-day. The necessity of the case, it seems, was not at first apprehended by the natives:—

"We determined to land on any part of the island where we could find anchorage, and about noon put in at a small harbour fifteen miles north of Lahaina. A few scattered houses were to be seen on the beach, and here and there, a native who was passing, stopped to gaze at our little vessel. We used all our arts to make them understand that we wished to land, but had no boat. They replied it was Sabbath, and could not send a canoe. When, however, they understood the missionaries were on board they sent a small canoe. In this we sent a messenger back, and after much delay succeeded in procuring an old double canoe, in which we were conveyed on shore, through a high and rolling surf.

"Never did land feel pleasanter under my feet than now, and my heart was full almost to bursting, with mixed emotions of joy and thankfulness."

DISTRIBUTION OF BIBLES AND TRACTS IN RUSSIA.

Rev. Mr. Knelt and others associated with him, as appears by the London Evangelical Magazine, have, during the last two years, succeeded in placing nearly *ten thousand* bibles, psalters, and new testaments into the hands of Russians who can read, but who never before had a copy of the scriptures. Many thousand tracts and prayer books have also been distributed.

In the autumn of 1828, it seems a pious clergyman was desirous of going with his family on a mission to a small island in the gulf of Finland. While Mr. Knelt was aiding him in this object, packing his trunk with articles which had been contributed by Mr. K.'s parishioners, some one offered three Finnish bibles, and others followed the example, and thus the work began.

"A poor woman calling at this juncture, the following conversation took place: "Can you read?" "Yes, I can read Finnish." I then put a Finnish Bible into her hand, which she appeared to read fluently. "Have you ever possessed a Bible?" "No, never." "Should you like to buy one?" "Oh yes, I should like it, but I have not money enough." "How much money have you?" "Alas! I have only a rouble." "Well, good woman, you shall have it for a rouble: take it." At this intelligence her eyes sparkled with joy. As she was going away, I requested her to publish it among her neighbours, and to inform them they might also have a bible for a rouble. She went immediately to the hay-market, which is the great resort of her countrymen, and there she gave publicity to the glad tidings she had heard, and as a proof of its certainty she exhibited the book. The effect was wonderful! The intelligence flew to all the surrounding villages, and, in the space of six weeks, we sold eight hundred Finnish bibles."

This led to a speedy exhaustion of funds, which was a severe trial to the distributors. However, the word of the minister had been given, the work had gone forward astonishingly, and it was manifestly the Lord's work. The minister looked upon his own limited resources, and then upon his dependent children, and as he approached the bookstore began to hesitate. But raising his eyes he saw a funeral procession. Turning a corner, he saw another. The sight affected him. The Saviour's words, "work while it is called to-day; for the night cometh when no man can work," rushed into his mind and he went forward. He was willing to trust the Lord. He purchased an hundred bibles, and afterwards wrote to his friends at a distance, and consulted with others around him, who gave him 800 bibles. The result was delightful. Funds were furnished; and the work went forward.

"Thus far the circulation had been confined to the Finnish scriptures, but we have since circulated them in sixteen languages. We were led to it in the following manner: A young person came to see us in February, 1829, and requested us to procure her some Russian testaments. "Next week," said she, "is my birth-day, and the servants will expect a present, and what can I give them so valuable as the new testament?" The idea was delightful. It made my heart leap for joy; yet I did not promise the books. However, I called at the depot and obtained them without difficulty; and again and again I went for a few, thus increasing the number to tens and hundreds. Several of my beloved congregation joyfully and most efficiently co-operated in this labour of love; and some of them brought hundreds of copies, and travelled as far as from London to Exeter, in order to give them to those who had never seen a copy before. What benevolence! How cheering to look back in the evening of life upon a youth employed in this service! Surely it is worth going a few hundred miles, if thereby we may furnish as many families with a directory to lead them to heaven. Oh, sir, if the whole could be told it would astonish you. It is the Lord's doing, and it is marvellous in our eyes."

Funds for the circulation of tracts had been supplied in a manner equally wonderful.—How evident is it from such details as these that the Lord's hand is with the bible cause.

Sandwich Island Mission.—The ship Wilmington and Liverpool Packet, owned by Hon. J. A. Parker, which recently sailed on a whaling voyage to the Pacific ocean, carried out from *thirty to fifty tons* of lumber, provisions, merchandise, &c. for the American missionaries at the Sandwich islands.

From the London Home Mis. Register.

WESTERN AFRICA.

GAMBIA.

Wesleyan Missionary Society.

Mr. Marshall thus speaks of the assistance he receives from

Promising Native Labourers.

Five of our young men have begun to preach in Jaloof. Though my own knowledge of the language is not sufficient to enable me to express an opinion of their abilities or improvement. This I can say, that the earnestness of their manner testifies that they only preach for souls.

At the end of February, he adds—

They give me great satisfaction. Their conduct is unblameable; and I believe they are growing in grace, and in fitness for ministerial usefulness. I have lately assisted them in their studies, by lending them books; and occasionally meeting them, to converse on the doctrines and evidences of christianity. I think there is every reason to expect that men of colour will speedily be raised up, in West-Africa, as preachers; but some time must elapse before the missionary work can be entirely trusted to them. We have some very promising young men, who have not yet began to preach, but are likely to do so soon. Should the Committee think of increasing the number of labourers in this field, and I hope they will, there are two of our local preachers whom I would recommend, as likely to be very useful assistant missionaries, and who might be employed immediately.

The two natives here spoken of, are John Cupidon, the interpreter, and Pierre Sallah, a slave belonging to a lady in Goree, who asks about £50 sterling for his freedom. Of Pierre Sallah, Mr. Marshall says—

"A few months ago he was sent for by his mistress. We felt much at parting with him; his deep and unaffected piety, and his earnestness in preaching the gospel, having endeared him to all. Being commended to the grace of God by the prayers of his brethren, he went, fully persuaded that the event would turn out for the glory of God. When he arrived, he commenced preaching in Jaloof, and teaching a few men to read. The Lord has so far blessed his labours, that five men appear to be awakened to see their condition, and have began to meet in class. One person, alarmed at such heretical proceedings, the people being principally papists, made a complaint to his mistress, and desired her to prevent him from preaching and teaching. But she, so far from this, encouraged him to go forward, and teach all who were willing to attend."

To Mr. Marshall, who afterwards visited Goree, this slave's mistress "spoke of his conduct in the highest terms of approbation; and said, that since he had come home, there had been a visible change among her slaves. She never before had such conduct, or such respect from them, as now. She therefore felt it her interest, as well as her duty, to encourage him to proceed."

Greek Mission.—The agencies of the Rev. Messrs. Robertson and Hill have, through the divine blessing, resulted in such abundant contributions from the friends of missions, chiefly at the south and east, that a fund has been realised sufficient for all the purposes of the mission, for outfits and one year's expenses, on a scale quite as large as appears desirable, including a missionary printer, Mr. Solomon Bingham, of St. Albans, Vermont, and two new presses, one given in Hartford, Connecticut, and the other in the city of New-York, besides an adequate supply of type, office furniture, paper, &c. These heavy expenses have all been promptly met by the cheerful contributions of comparatively a very small proportion of our community. If estimated at a monied value, all that has been contributed to this mission, within little more than six months, must considerably have exceeded *eight thoueand dollars.* Nearly seven thousand dollars of this has been in money. And besides the appropriations above referred to, a very considerable balance will remain in the Treasurer's hands for future emergencies. The time of the departure of the missionaries is at hand. They expect to embark at Boston for Malta, early in October. What remains, but that they may be commended by many and fervent prayers, to that help and guidance of the Almighty, without which no good work can prosper! We earnestly commend them to the grace of God, for the work to which they have been separated! May the plenitude of his Spirit rest on their souls, and upon as many as shall hear or read the words of eternal life, by them promulgated either by word, or by the fruits of the press.—*Philadelphia Rec.*

Missionary Labours and Successes.—We have been permitted to peruse a letter from Mr. Leslie, baptist missionary at Monghyr, (India), addressed to Mrs. Rowe, of this city, under date of January 22, 1830. Mr. Leslie thinks the missionary cause, on the whole, prosperous. The native congregations at Monghyr are large. In his school for native youth are seventy boys who can read the scriptures well.—Their expenses do not exceed twenty rupees a month. Mr. Adam, the Unitarian, is editor of the India Gazette. Rammohun Roy, and his party, are erecting in Calcutta, a *deistical temple.* Mr. Hough, who went from the baptist board in the United States, keeps a school in Hawrah. Mr. Leslie says—"All the missionary stations in India have been blessed this last year with success. It has, on the whole, been the most prosperous year India has seen."—*Columbian Star.*

Day of Fasting in South-Carolina.—The Saluda Baptist Association, at their session August 7 to 9, held at Neale's Creek, S. C. passed sundry resolutions for the observance of a day of fasting, humiliation and prayer, in view of "the present unhappy state of things in the affairs of the general government." Christians of all denominations are invited to unite in the solemnities of the day appointed, the 4th Saturday of the past month, 25th. It was resolved to forward a copy of the resolutions agreed on, to the Governor of the state, respectfully requesting him to recommend to the citizens the religious observance of the same day.

Governor Miller, of South-Carolina, in compliance with the above named resolution and request, issued his proclamation, appointing the 25th ult. as a day of fasting, humiliation and prayer. The editor of the Charleston Observer names, as among the subjects of prayer, "fervent supplications for the continuance of the favour of God, and their earnest entreaties that he will dissipate the portentous clouds, which have been long gathering over this part of his heritage, and send, instead of discord and contention and misrule, the light of peace and prosperity and joy, and above all, the richer blessings of his free and heavenly grace."

Religion in Greenbrier Co. Va.—Twenty-eight persons, we learn have been added to the presbyterian church in Greenbrier Co. since last May. This accession to their numbers, at a time when there was no extraordinary excitement, such as is generally termed a revival, is a gratifying and cheering testimony of the progress of religion, and many, we doubt not, will rejoice to know that the spirit and the principles of the gospel are pervading the community in that part of the state.

Conference of Churches in Ohio.—The conference of the churches in the county of Portage was attended at Shalersville, on the 31st of August and the 1st of Sept. pursuant to appointment. Sixteen churches were represented on the occasion, and the season was one of unusual interest. Many were conscious, from what they saw, and heard, and felt, that the Lord was indeed present, by the special operation of the Holy Spirit.

"*Union of Church and State.*"—A writer in the Woodbury Herald of the 1st ult. says, that upwards of six hundred dollars were then lying in the hands of the collector of the township of Deptford, money appropriated by the legislature of the state for the support of free schools, which the inhabitants of that township at the last town meeting refused to accept. From the remarks of the writer upon the subject it appears that the town meeting refused to accept this money under an apprehension that the project of establishing free schools would lead to a *union of church and state!—N. J. State Gazette.*

Philosophy of Religion.—The following happy illustration we find in one of the critical essays of John Godfrey Herder, the most delightful writer on biblical literature of whom Germany can boast.

If philosophy is what she ought to be, she will acknowledge her origin, her power and limits, and herself, to be in Revelation. True philosophy is only the thin cloud of abstraction, which gradually rises from the fragrant plants in the rich garden of God, and without this garden it is nothing.—*Bost. Rec.*

Another Pledge Redeemed.—The New-London and vicinity Bible Society, which pledged $1,000 to the American Bible Society, has fully redeemed its pledge.

REVIVALS.

We are gratified to learn that the seriousness at Westmoreland, Oneida county, increases, and is beginning to assume the aspect of a general revival. It is there a time of great interest, and numbers, some of them children of the Sabbath school, it is believed have been born of the Spirit. It is thought that the result of the late three days' meeting at that place, has, through the blessing of God been favourable. A similar meeting was held last week at New-Hartford.

Rochester.—We learn that a revival has commenced with power, in the several presbyterian churches of this village. The circumstances have not been communicated, except that Rev. Mr. Finney has been received by these churches for some time past, as a welcome labourer. The instrument, of course, is as nothing; the work is the Lord's, and to him be ascribed the honour and the glory.

Religion in New-England.—From the farther "gleanings" which appear in the New-Hampshire Observer, as furnished by the editor of that paper, from the narrative read at the General Association, we derive the following items:—

In Plymouth, there has been an interesting seriousness, and some hopeful subjects of grace. The good word there has progressed gradually for two years; and about forty have been added to the church, many of whom trace their seriousness directly to the labours of their late minister.

In Cornish, a revival commenced last winter. In the words of the pastor, "The God of grace was in the midst" of the people; and it is hoped that this is the case at the present time. Thirty-eight have been added to the church, and a pleasant state of feeling exists among its members.

What follows, are desultory extracts from the accounts and remarks of the delegates to the General Association from foreign bodies.

Rev. Mr. Barbour, from the General Association of Massachusetts, stated, that within its limits, comprising 275 churches, there were forty-five reported, at the meeting in June, as having been blessed with revivals; and that every church, which had been driven out of its house of worship, and deprived of its property, had been prospered in spiritual things.

He added, that in Groton, where the meeting was held in June, there is now a revival in progress. During the meeting, the minister of the place made a public request that ministers and Christians would converse plainly and pointedly, on the subject of religion, with the families in whose houses they lodged.

The Congregational Association of Rhode-Island, contains ten churches and about 1000 communicants.

In Pawtucket there has been a revival; a house of worship was put up about a year ago, and a society formed of thirty persons; the society now contains 500; and the church consists of sixty members.

In Providence, there has been an unusual attention, which followed a faithful and practical series of sermons on the doctrines of the gospel; forty have been added to the church.

In Bristol, during the last winter, there was a powerful work of grace. One hundred were added to the congregational church, one hundred to the Baptist, and more than one hundred to the Methodist.

The General Conference of Maine held its meeting in June. Between 600 and 700 were then reported as having been added to the churches during the year; whole number of members about 9 or 10,000. Fifteen or sixteen towns were then reported as enjoying or having enjoyed revivals, about half of which were in York Co. Their progress was noiseless and gradual. In Chesterville, under the ministry of Rev. Jothan Sewall, a powerful work has lately begun; in which fifty conversions were supposed to take place in one week.

In Connecticut, about one tenth of the churches have been visited by the Holy Spirit. Revivals have followed exertions to promote temperance. The decline of revivals is in some places considered as a consequence of the decline of interest in the monthly concert.

A revival of religion has existed in the state prison for two years.

Temperance prospers, and as in other places, produces a salutary reform wherever it prevails.

Beverly, Mass.—Extract of a letter from Rev. Jonathan Aldrich, to the publisher of the Watchman, dated Beverly, Sept. 7, 1830:—

As your readers have had intimation of the commencement of a work of grace in this town, it will probably be gratifying to them to learn its progress and present state. It has been peculiarly interesting from the first to the present time. The heavenly shower commenced falling gently, and has not at any period been very powerful. There has been very little of what may be called a high state of excitement. Sinners have been made to feel their lost and perishing state, and with penitence and humility, have implored mercy of Him who has said, "In *me* is thy help." At each inquiry meeting from the first there have been new inquirers; and others still, we believe, are serious who never yet attended. During one week eleven or twelve were brought to rejoice in hope; and for about three weeks in succession, every day the case of one or more hopeful conversions came to our knowledge. The subjects of the work, with a very few exceptions, have been among the youth, and young married persons. At present it appears to prevail more generally among the young men of our congregation; and our fond hope is, that very many more among them, as well as among others, may yet be converted to God.

Since I came to this place, I have had the happiness of baptising 37. And about as many more, it is believed, have passed from death unto life, who have not publicly avowed their attachment to Christ and his cause.

South-Berwick, Me.—Extract of a letter from Rev. Joseph Ballard to the editor of the Christian Watchman, dated South-Berwick, Me. Sept. 6, 1830:—

"The Lord is still carrying on his work among us. Last Lord's day was truly an interesting season. I had the pleasure of burying with Christ in baptism, eleven willing converts, who the same day, in connexion with ten others, that had been baptised two weeks before, received the fellowship of the church, making in all added to the church since June, 52. There are others in our congregation who have not yet come forward, that have recently entertained hopes in the pardoning mercy of God, and many more who are deeply anxious to know what they shall do to be saved. Twenty-two, I understand, have been added to the congregational church in this town within the same time, and a few to the Methodist, the precise number I am not able to state."

Hanover, N. H. and Andover, Mass.—A letter from Andover theological seminary, dated September 1st, says—There was an increasing interest in religion at Dartmouth College during the last five weeks of the term. At the close of the term, eleven attended an inquiry meeting, and 5 or 6 had indulged hopes. Among the rest, one of the tutors.

This people (at Andover) are enjoying an interesting revival. About 1000 anxious—fifty converts confined mostly to one Sabbath school, which numbers about 550.—*Ch. Jour.*

Lowell, Mass.—Judging from our own feelings on the subject, we believe that the friends of the Redeemer rejoice when they hear of the prosperity and advancement of his kingdom.—Therefore with humble gratitude to God, we inform you, and the public through your paper, if you please, that the Lord Jesus Christ in his abounding grace, is yet pouring out his Spirit upon the first baptist society in this place, in a wonderful degree. Last Sabbath, (yesterday) *nineteen* were added to it, of whom five were heads of families, making up the number since the first of June last, to *fifty-five.—Ch. Watch.*

SABBATH SCHOOL DEPARTMENT.

It is a good maxim in prosecuting things which are right and important in themselves, never to be discouraged by trifling obstacles. The following fragment may serve as an illustration of this remark:—

History of a Sabbath School.—A Sabbath school was commenced in Fairfield, Rockbridge county, Va. about five years ago. It continued but a short time; and its dissolution left such an impression on the minds of the people, and created such a prejudice against Sabbath schools, that it was not thought possible to organise another in the place. Under the influence of this old prejudice, an effort was made to establish one in the spring of 1829. A small library was purchased, and it was thought that about fifty scholars might be collected. The founders of it entered upon their work, appointed an aged member of the church superintendent, and the school continued to increase till the close of the summer, when it contained fourteen teachers and one hundred and twenty scholars. The teachers were very attentive and persevering in their benevolent labours, and the aged father who superintended the school, although he lived at the distance of *four miles* from it, never missed a day, in meeting it at the appointed time.

Inference.—The great secret, or art of establishing and sustaining Sabbath schools, consists *in the permanent feeling of deep interest* on the part of the teachers; a conviction of their importance so strong as never to permit them to desert their benevolent work.

These facts are gathered from an article in the Lexington Intelligencer. The writer says, "the present prospect of this school is perhaps more flattering than any other in the country. There is indeed a little prejudice against it among some, and a want of zeal among others, which retard in some measure its rapid progress. But the school is now so well under way, and the scholars so orderly, and so regular in attendance, that the advantages and usefulness of the institution are every day becoming more and more apparent."—*Richmond Tel.*

By the way, are not teachers and superintendents of Sabbath schools and bible classes, generally wanting in persevering enterprise, and deep permanent feeling? This question is assuming more importance, as conversions are becoming more frequent, in connexion with faithful efforts in these departments of labour.

Sabbath School Meetings in Frankfort, Ky.—A meeting for the purpose of aiding the American Sunday School Union in establishing schools, was held in the baptist church in Frankfort, on Saturday evening the 21st ult. and another at the presbyterian church on Monday evening.

Mr. Baird, the general agent, and Mr. Welch, agent for Kentucky, were present at both meetings, and set forth the objects and wants of the Society. Rev. Mr. Edgar also addressed the meetings, and in an eloquent and powerful manner urged upon them the importance of this undertaking of the Society, and the claims of the Society on them for their co-operation and assistance.

This appeal of the Sunday School Union was met by the citizens of Frankfort with a liberality truly creditable to their town. The subscription, we are informed, amounted to about *four hundred and thirty dollars.—W. Lumin.*

WESTERN RECORDER.

UTICA: OCTOBER 5, 1830.

Ordination.—Rev. Mr. Dibble, who is expected soon to go to the Sandwich islands, will be ordained in this village, by the Oneida Presbytery, on Wednesday of this week. The service to commence at 2 o'clock, P. M. It is hoped that the occasion will be attended with much interest, and call forth a numerous assembly. Probably a contribution will be taken up.

Any person who may be willing to contribute any articles, necessary for the outfit of the missionaries to the Sandwich islands, will have the goodness to send them to Mr. P. Thurber, Fayette street. It is important that there should be as little delay as possible, as the mission may be called to embark within two or three weeks.

Rev. Dr. Porter, of Andover, it is said, has resigned his professorship at the theological institution on account of his declining health. He retains the presidency, and hopes still to do something, as he may be able, in the department of sacred rhetoric. A new professor is soon to be appointed.

Rev. Mr. Kirk, of Albany, is about to spend a month in Connecticut, as agent of the American Board for procuring funds. The present deficiency is truly painful.

Memoirs of the Life and Character of the Rev. Samuel Hopkins, D. D. formerly pastor of the first Congregational Church of Rhode-Island. A small volume bearing this title, has recently been issued in Boston, of which the Recorder gives a high character:—

Dr. Hopkins was the disciple of President Edwards, Senior, the spiritual father of his son Dr. Edwards, the friend and fellow-labourer of both, and of Bellamy, Smalley and West.—With associates such as these he united his efforts. He had in view the same objects with them; for he laboured in the same cause, and his exertions were blessed with the same results.

If we mistake not, some, both of the admirers and the enemies of Dr. Hopkins, on reading his memoir will find him a different man from what they had imagined. They will see him, not a cold *theoretical* divine, whose religion consists merely or chiefly in the firm belief and earnest defence of certain doctrines, but they will see him alive with christian philanthropy. With an actively benevolent heart, he was among the foremost to urge on the missionary enterprise. And what is even more in his favour, we behold him standing up, fifty years in advance of his age, for the rights of the African; denouncing slavery while it was practised and upheld in New-England; and before any of the present plans for sending abroad the gospel, were thought of in our country, we find him, in connection with President Stiles, projecting measures for a christian mission to Africa. Nor was his private and personal character what we strongly suspect some have supposed it. We find him in reality mild, affable, familiar, affectionate; decided in principle, but candid and charitable in feeling. A man of godly mind we supposed him; but he was likewise an amiable christian. He was a devout, faithful, and beloved pastor.

The above remarks, we suppose, are intended to have a bearing upon the prejudices of Socinians.

The American Board of Commissioners for Foreign Missions hold their annual meeting in Boston, to-morrow. Sermon by Rev. T. De Witt, of New-York.

The Geneva Synod meet to-day, at Salina.

We hesitated sometime about giving place to the following anonymous communication; but as it may find an appropriate application in hundreds of places, the remarks of the writer, we presume will not be deemed invidious by any one who has duly reflected upon the subject. The evils complained of are growing and extensive ones, in almost every part of the country; and it seems desirable that some remedy for them should be discovered and applied:—

For the Western Recorder.

MR. EDITOR—Through your paper, I beg leave to call the attention of my christian friends to an evil in the church, which I think ought to be corrected. If but a few individuals were involved in it, a better way might be to administer a private admonition; but seeing there are many, and the contagion is becoming more and more general, I feel myself justified in applying or attempting to apply a public remedy. I allude to the practice of church members going abroad to worship, on the Sabbath or other days of the week, when there is public worship at home. It is quite common in our village, where example, whether good or bad, is remarkably contagious, for professors of religion to be seen in their own church half the day, in another the other half, and at a third place of meeting in the evening. On week days also, when religious meetings occur in different churches, these wanderers are as likely to fall into one as another. How to reconcile such conduct with christian propriety, or covenant obligations, I know not. To say the least, it is an irregularity entirely incompatible with that order which becomes the "household of faith;" and when it is so common as to attract the notice of non-professors, and to call forth their remarks on the instability and inconsistency of Christians, it is high time that the practice should be publicly disapproved as a reproach to religion. While the influence of such transgressors is bad on others, it is still worse on themselves. It creates "itching ears," begets fickleness of taste, which, like a disordered palate, is never suited, unless the dish be served up in a particular manner. It unsettles character, and converts a Christian, who ought "to be immoveable," as to faith and practice, into "a reed shaken by the wind." When I see persons roving about from church to church, they remind me of a prophecy of good old Jacob concerning his first born son—"*Unstable as water, thou shalt not excel.*" The prophecy was accomplished in Reuben; and from his day to the present, superior christian excellence, or great success in any enterprise, has seldom, perhaps never, been connected with instability of character.

While residing in one of our large cities, I often remarked the tenacity with which Christians adhered to their own church. If they leave to attend worship in other churches, it is only on some extraordinary occasions, or to accompany a friend or stranger from abroad. In this uniformity and love of order there is something lovely and praiseworthy, in all societies. The practice under consideration, must be unpleasant to a faithful pastor, to whose flock the stray sheep belong. His is a message to them from his Lord and Master. They are not present to hear it. Their seats are empty. What is the reason? Perhaps they are offended with the message in the morning; perhaps some of the family are sick, anxiety is created; inquiry is made; and lo, the whole cause is simply this, the good people love their minister and their church; but they want to see or to hear "*some new thing!*" The preacher to whose house they go, must, on the whole, regret to see them.—However sincere and honest be their motives, he cannot but look upon them as out of the path of duty, and really wish they would either stay at home, or remove their relation, and become stated attendants on his ministry. There is no apology for the practice. If hearers prefer one church to another, let them change their church relation at once. If, in the course of three or six months, they become tired of it, let them change back again, or remove to another church. Where there is such a number of places of worship, it would seem, there must be variety enough to satisfy the most fastidious taste, without trampling upon any good rule, established by custom and religion.

While on this subject, I would mention another, intimately connected with it. In villages and cities, there are professors to be found, who attach themselves to no church. They have removed, perhaps, from a distant part of the country, and having come either with or without a letter of dismission, here they remain, under the watch and care of no christian communion, having no seat in any church, and wishing none; perhaps for the purpose of enjoying the greater licence. They wander about on the Sabbath, from place to place, doing no good, and receiving none. Tract distributors and others often find persons of this description. So far as they are known to be professors of religion, they are a scandal to the cause, and ought to be reported to their church by those whose duty it is to maintain discipline in the house of God.

A LOVER OF ORDER.

For the Western Recorder.

WESTERN EDUCATION SOCIETY.

QUARTERLY REPORT.

Donations from June 17, to August 16, 1830.

Auburn—Sundry individuals by Dr. H. Hooker, ag't,	$59 00
Arkport, Alleg'y co.—Fem. Asso'n, by Mrs. Susan Hurlburt, Sec'ry,	5 00
Augusta—Indiv's by Rev. L. Hull,	23 50
Burlington—Bernice Foot,	1 00
Brookfield—Jemima K. Moore, articles, 3.00	
Batavia—Fem. Asso'n by Mrs. Joseph Clark, Sec'ry,	10 00
Bainbridge—Fem. Asso. by Mr. Fitch, articles, 6.00	
Bridgewater—Fem. Ass'n, by Mrs. Dr. Hull, Sec'ry,	10 00
Clinton—Fem. Ass'n, by Miss E. Royce, Sec'ry, 6.00, Gould Benedict, on the *College Hill Scholarship*, 18.75, Mrs. Lucy Williams, on the *Widow's Scholarship*, to complete the first annual payment, by Dr. S. Hastings, agent, 16.50,	42 25
Cooperstown—Geo. Pomeroy, Esq. hats, 38.00, Dr. Ingraham,	2 00
Candor, Tioga co.—Fem. Ass'n, by Mrs. J. Osborne,	5 00
Canton, St. Lawrence co.—Fem. Ass'n, to constitute Rev. H. Johnson a life Director, articles, 37.50	
Cazenovia—on the *Cazenovia Scholarship*, first annual payment, by Rev. C. White,	75 00
Dansville village—Fem. Ass'n, by Dr. W. F. Clark, ag't,	7 00
Elbridge—Fem. Ass'n, by Mrs. T. Stow, Treasurer,	5 00
Groton—East Soc'y by Dea. Abraham Sears, ag't, articles, 31.19,	1 25
Guilford—by Lemuel Jewell, ag't, articles, 5.22,	2 25
Genoa—east Soc'y, Fem. Ass'n, by Mrs. M Wilson, Sec'y,	1 00
Homer—Benev't Ass'n, by Dr. J. Searl, agent,	41 00
Hamilton—Fem. Ass'n, by Mrs. Nath'l Latham, Sec'y, 5.00, Col. N. King, .50	5 50
Jamestown, Chatauque co.—Fem. Ass'n, by Mrs. Fletcher, treas'r,	3 00
Lenox—3d chh. by E. Benton, ag't, articles, 1.81,	3 60
Little Falls—Fem. Ass'n, by Miss C. Bennett, Sec'y,	7 00
Ludlowville—Soc'y for Benev't operations, by Rev. A. K. Buel,	33 50
Liverpool—From individuals, by Mrs. P. Camp, Sec'y,	9 50
Lebanon—Fem. Ass'n, by Mrs. E. J. Chapman, Sec'y, 3.00	50
Madison—From individuals, by Dea. C. Whitcomb, agent,	12 19
Marshal—From individuals, by David Barton, agent, 15.75, Fem. Ass'n, by Mrs. Polly Hills, Sec'y, 9.31,	25 06
Mexico—Fem. Ass'n, by Mrs. D. R. Dixon, Sec'y, articles, 4,75,	.50
M'Donough—Fem. Ass'n, by Mrs. N. Gould,	1 00
Massena—Fem. Ass'n, by J. C. Smith, agent, articles, 4.19.	
Madrid—Fem. Ass'n, by Mrs. C. Stone, toward constituting Rev. Jos. Hurl- but a life director, articles, 27.50.	
Marion, Wayne co.—Ladies' cent Soc. by Rev. M. P. Squier,	7 00
New-Hartford—on *Ladies' Scholarship*, 40, S. Wells, 4. other individuals, 11, by Sam'l Wells, agent,	55 00
North Penfield—Rev. R. Dunning,	1 00
Norfolk—Fem. Ass'n, by Mrs. L. Stow, Sec'y, articles, 15.31,	1 25
Owego Village—Rev. Aaron Putnam, to complete the sum of fifty dollars, constituting him a life director, 10, Fem. Juvedile Soc'y, by Miss A. Martin, treasurer, 12.38,	22 38
Ogdensburgh—Fem Ass'n, by Ira Pettibone, agent,	40 53
Oswego Presbytery—at the ordination of Rev. L. H. Loss, at Camden,	3 62
Otisco—Pres. cong. by Asa Horton, ag't,	18 87
Peterboro'—Fem. Ass'n, by Rev. S. T. Mills,	4 00
Paris, Union Soc'y—Indiv'als, by J. M. Gray, agent, 13, Fem. Ass'n, by Mrs. N. Wilkinson, Sec'y, 3.10	16 10
Portage, Allegany co.—Fem. Ass'n, by Mrs. M. Caldwell, Sec'y, art's, 7.50.	
Pompey—Several indiv's, by Rev. H. H. Kellogg,	3 00
Prattsburgh—Fem. Ass'n, 5, Pres. cong. 21.50, by Elam Bridges, agent,	26 50
Potsdam—Fem. Ass'n, by J. C. Smith, agent, articles, 10.69.	
Parishville—Two females, articles, 1.00.	
Preble—Rev. A. Clark 8, Mrs. Clark 6, Fem. Ass'n, by Mrs. A. Clark, Sec'y, 6,	20 00
Painted Post—Fem. Ass'n, by Miss Elmira Knox, treas'r,	4 00
Rochester—Young Men's Ed. Soc. by H. Lyon, treas'r.	20 00
Sangerfield—Presb. cong. by Dea. Wm. F. Winchell, agent, 24.25, Cong. Soc. by A. Townsley, agent, 21.00,	45 25
Sherburne, east soc'y—By Rev. J. N. Sprague, 2.47, public collection 12, "from a life member, as a *testimony of his approbation of the measures now pursued by the Ed. Soc.*" 5,	19 47
Salina—Fem. Ass'n, 5, other indivi's, by Rev. H. H. Kellogg 13,	18 00
Skaneateles—Rev. S. W. Brace,	5 63
Stockholm, east Soc'y—Fem Ass'n, by Miss C. Hubbard, articles, 7.66	
Utica—Fem. Ed. Soc. in Bleecker street church, on the *Lansing Scholarship*, by Mrs. Thomas Hastings, treas'r, articles, 22.43, T. Walker 5, A. Cooper 10, E. J. Roundey 5, A. H. Philips 5, by T. Parmele, agent, "on the *Scholarship of an unknown friend* to A. E. Soc'y, by Rev. S. C. Aikin, 37.50,	69 50
Vernon Centre—J. W. Waters,	3 00
Whitesboro'—Widow's mite,	50
Westmoreland—Fem. Ass'n, by Mrs. W. Newcomb 3.36, Fem. Ed. Society, by Mrs. A. Crane, 16.31, Wm. Newcomb, cabinet work, 5,	19 67
Westford—Benev. Society, articles, 16, Fem. Ben. Soc. 25—41.	
Amount of donations in cash,	$804 91
Cash received for articles sold,	17 80
Amount in cash,	822 71
Articles,	272 87
Total,	$1095 58

Of this sum have been expended $206.07 for agencies, a part of which is for services previous to the last quarter; $36.40 for the Quarterly Journal of American Education Society for agents and female associations, for one year; $3.92 for transportation of the Journal, and other articles; $13.86 for printing; $6.41 for postage and other contingencies; and $551, transmitted to the Treasurer of the Presbyterian Branch of the American Education Society in New York, and applied for the use of beneficiaries.

Quarterly returns were received from sixty young men, of whom 19 are in the Auburn Theological Seminary, 7 in Hamilton College, 34 in academies and schools preparing for college. One was recommended to be received on trial, on recommendation from an Examining Committee. The amount of appropriations recommended at this meeting, was $1134, which is $583 more than the Society has raised and transmitted to New York for this purpose. This deficiency has been supplied from the treasury of the Branch Society. This fact should impress upon the friends of this institution, and particularly upon those who are co-operating as Agents, the importance of vigourous exertions to raise the means of sustaining its operations; particularly in view of the large amount which the Parent Society still owes, and on which they are paying interest, to carry forward the beneficiaries they have already received. This fact cannot fail to have its appropriate effects, while we remember the large remittances which this Society, from time to time, has received, from the treasury of the parent Institution.

JAS. EELLS, *Cor. Sec. W. E. S.*
Westmoreland, Sept. 20, 1830.

N. B.—Donations to the Western Education Society that cannot be conveniently transmitted to *Mr. Jas. S. Seymour, Treasurer*, at Auburn, may be left at the following places of deposit; viz. from the counties of Monroe, Orleans, Genesee, Livingston, and Allegany, with Mr. *Levi A. Ward*, at Rochester. From Niagara county with Mr. *Ezekiel Folsom*, at Lockport. From Erie, Chatauque, and Cattaraugus counties, with Mr. *Alvah Ingersoll*, at Buffalo. From Wayne, Ontario, Yates, Steuben and Seneca counties, with Mr. *Abram Hall*, at Geneva.

POLITICAL.

FOREIGN.

English dates have been received up to the 18th of August, by an arrival at Boston of the brig Hudson.

The most important item of news, is that which relates to disturbances in Spain.

The Paris papers of the latest dates, assert that "private letters from Bayonne, announce in the most positive manner, that the country, from St. Sebastian to Saragossa, was in full insurrection, and that Gen. Mina passed through Bordeaux on the 8th, and had entered Spain at the head of 500 men. One version of this story says 5000, which is probably a misprint of one cypher. How far the news of such sudden movements may prove correct, it is scarcely possible to say till *official* accounts have been received.

France was still quiet. Polignac, the late premier, was on his way to Russia.

The committee appointed by the chamber of deputies, on the motion by Salverte for the impeachment of the ministry of Charles X, are Messrs. Drunon, Berenger, Caumartin, Madier de Mantjau, Pelot (de la Lozere) Lepelletier D'Aunay Bertin de Vaux, Manguen, Salverte.

So great has been the public confidence in the stability of the new order of things, that the bank of Paris has discounted, since July 26, sixty-three millions, in bills, chiefly to the middling classes.

The commander of the Hudson, informs that the ships Great Britain and Charles Carroll, from Cherbourg, having on board the ex-king Charles X. and followers, arrived at the Isle of Wight, on the evening of the 17th August, and that his majesty William IV. happened to be there at the time, whether by accident or design was not stated.

A Dutch paper of August 11, mentions a report that 60,000 Austrian troops were on the march for Italy, and that the whole Austrian force in the Peninsula would be 110,000. For what purpose these troops are sent to Italy is not stated.

How much credit should be attached to the following it is impossible to say:—

The private correspondent of the London Herald under date of Paris, August 15, writes, "The King's answer to the address of the commerce of Paris, is said to have excited fears on the Bourse, that the peace of Europe *may* be interrupted, while in reality it only declares that, for which, in my letter of the same date, and written before the king saw the parties in question, I prepared you. The king "hoped there would be no occasion for those to whom he spoke to resume their arms; *but, if occasion should arise, &c. &c.* I must, nevertheless, tell you, that the Algeriene expedition continues to be looked on with apprehension by those who desire that France and England should remain in amity: that Spain is said to be in full insurrection; that the reported march of an additional Austrian army into Italy is fully credited; that Piedmont, will in all probability, rise; that the low countries, on the other hand, may do the same; that should Austria interfere in Piedmont, France will support the Piedmontese; and that should the Prussians march upon the Netherlands to support the king, the French will aid the Flemings."

The private correspondent of the Times, says, it is expected by members of the new government of France, that Austria will, ere long, declare war against her. An insurrection of the Piedmontese is considered certain, and the march of an Austrian army to repress them, on the same principle as that of the Austrian attack of Naples. This movement France will decidedly resist.

The French government is apprehensive that it will not be able to arrange the Algiers question, so as to satisfy at once the duke of Wellington and the French nation. All I can say is, that if the duke shall quarrel with France for such a cause, his grace will have much to answer for.

It is a fact that Ferdinand not many weeks ago, wrote, with his own hand, to Charles X, and the letter is now in possession of the French government, stating that there existed a general plan throughout Spain for overthrowing him and his monarchy; that all the cities, upper and commercial classes, were against him; the majority of the troops; all the guards themselves, except the brigade commanded by Moscovo; and in short, unless Charles X. should immediately send an army across the Pyrenees, and dispatch a large division of the Algerine army to the south of Spain, he (Ferdinand) and his family were lost. It is believed that a revolution in Spain is inevitable, and close at hand, and much cause will there be for rejoicing.

Toulon, August 9.—The Vigogne arrived last night from Algiers. On entering the port, the commander, to his great astonishment, perceived the tri-coloured flag flying. He instantly ordered her to wear ship, to leave a port he thought in a state of insurrection; but the signal for returning being repeatedly made, he determined to anchor. The orders of the provisional government were communicated to him, and he received the tri-coloured flag, which his crew hoisted with loud demonstrations of joy.

The following current paragraph may perhaps be true; but it seems to want confirmation:

It would seem as if internal commotions were of a contagious nature; for scarcely had the capital of France emerged from the struggle between despotism and constitutional liberty, when a similar convulsion appears to be breaking out in Spain. It is stated that an insurrection has broken out in Biscay, that the insurgents had made themselves masters of St. Sebastian, and were directing their march to Madrid; and that the Spanish troops to the number of ten thousand men, which had been collected on the frontiers to support the cause of royalty in France, had caught the flame of patriotism from the French, mounted the cockade of the Cortes, and were also marching upon Madrid. These events occurring in two neighbouring kingdoms, plainly indicate a great and important change in the old system of the continental kingdoms. The flame is lighted up, and it behoves all despotic rulers to modify their governments, that they may not be involved in that general destruction which will sooner or later overtake all institutions which are based upon tyranny and oppression.

A letter, dated banks of the Rhine, July 27, states that Prince Paul of Wirtemberg has declared to the English government that he would accept the throne of Greece only on condition that the territory of the kingdom should comprise the whole extent of country between the gulphs of Arta and Volo, as originally fixed.

It appears that the rumour of the death of the king of Naples is unfounded. The Genoa Gazette, of July 24, announces that his majesty was to embark that evening, to return to his capital.

The Palais Royal is crowded with suitors for places. All the courtiers of the Tuilleries are eagerly offering their unworthy incense at the foot of the new power.

It is said that the king of France will take the title of Philip I. and not Phillip VII. in order not to continue the succession of the Feudal monarchy.

It would seem that the ambassadors of the principal European courts at Paris, had not recognised the government of the new king.

The declaration of the British parliament against James II. might be applied to the case of Charles X. of France:—"That king James II. having endeavoured to subvert the constitution of the kingdom, by breaking the original contract between the king and the people, and by the advice of jesuits and other wicked persons, having violated the fundamental laws, and having withdrawn himself out of the kingdom, hath *abdicated the government*, and the throne is thereby *vacant*."

Turkey.—The Porte has concluded an arrangement with the house of Rothschild, for a loan of eight millions of ducats.

West India Ports opened.—The ship Napoleon, at New-York, from Liverpool, has bro't out a treaty with Great Britain in which the British West India ports are declared to be again opened to citizens of the United States.

The same arrival mentions the arrest of Polignac the late premier. After his arrival, he addressed a supplicatory letter to the chamber of deputies; in consequence of which, as is supposed, a movement was made in the chamber to abolish the punishment of death. In supporting the proposition, the venerable La Fayette said, "I shall ask for the abolition of death, until I have the infallibility of human judgment demonstrated to me. The punishment of death has always inspired me with feelings of horror since the *execrable use made of it during the former revolution.*"

We give the following as we find it:—

From letters written at Paris, and published in the latest London papers, it appears that the new king of the French has a difficult course to pursue; symptoms of opposition to his government have already been manifested, and the *Courrier Francais*, has commenced a violent opposition to the chamber of deputies.

A conspiracy had been discovered at Algiers. It was found that the Turks had been conveying a quantity of arms to the Arabs in the interior. On the first alarm, about fifty French, who were scattered in the streets, were massacreed. Two thousand Turks had been arrested, and were to be conveyed to Smyrna.

Spain.—A London paper of the 24th says: "We know not whether the report of Ferdinand's having fled be well founded; but *we do know*, that yesterday, the 23d of August, was the day when a general rising was to take place simultaneously throughout that kingdom. We strongly suspect, however, that the constitutionalists have found themselves sufficiently strong to assert the liberty of their country before the appointed time, and therefore, we daily look for the most important intelligence from the Peninsula."

From Mexico.—The New-Orleans Bee has received Mexican paper to the 27th of July.—Col. Victoria, who was condemned to death as a conspirator against the government, has escaped from the prison at Puebla. The report of the death of Montes de Oca is untrue. He has made himself busy in writing to various individuals of the State Machoacan, affirming that the cause of Guerrero had been espoused by several thousands of soldiers, and inviting them to declare themselves in his favour. These letters have been delivered to the Governor of the state. Private letters received from Mexico, at New-Orleans, announce that all Bajio and Valladolid have declared for Guerrero. A Mexican paper, El Sol, mentions that at a sitting of the Chamber of Deputies, the following proposition was brought forward, signed by several members:—"We request that the Chamber will order, at the public expense, the printing and publication of the original papers containing the account of the administration of the conqueror Fernando Cortes, rendered by him to Luis Ponce de Leon, and that a reward be also given from the public treasury to some person who will decipher the manuscript of said document, which is writen in Gothic letters, at present scarcely intelligible." The proposition was taken into consideration and approved.—*N. Y. Evening Post.*

DOMESTIC.

Fire in Oswego.—A fire broke out in this village, at 2 o'clock, on Friday morning last, which consumed *twenty-one* buildings, twelve of which were valuable three story brick houses. The amount of loss is estimated at $50,000, of which $27,200 was insured. Seven fine horses perished in a livery stable, during the fire.

Fire at Gloucester.—The number of buildings destroyed by fire at Gloucester on Thursday last was about 60, including dwelling houses, stores and shops, the greater part of which were situated on the south side of Front street. Their contents were also mostly destroyed. The loss to the citizens of Gloucester is estimated at about $100,000, exclusive of about $20,000 which was covered by insurance. A number of families have lost every thing which they possessed, and stand in need of relief from the hand of charity. We hope that measures will be taken to lend some assistance to the sufferers under this severe calamity.

Visitation of the State Prison.—The Governor visited the state prison on the afternoon of Thursday the 9th ult. He saw the orderly manner in which the convicts went into the chapel; and was present at their evening services. After the Rev. Chaplain had read a portion of the scriptures, and had offered prayers to the Father of mercy and of grace, the Governor addressed them; and in a plain manner told them that they were all objects of the government's watchful attention; that he was glad to inform them that their present state of good order and obedience was well known to him; that it was their duty to obey with cheerfulness the officers set over them; that any signal instances of uniformly good conduct would be made known to the government; and that pardon would be extended only to such as here manifested indubitable signs of patience and humility, and of repentance for the evils they had done to society.

They must not expect in every instance that pardon will be the reward of good conduct during the time of their imprisonment; but they might be assured that it would never come except upon the recommendation of the warden and chaplain. He encouraged them to hope that their dispositions and characters might be improved under the admonition and advice of the chaplain; and that those whose confinement was for a period of years, may, by the blessing of God, be restored to their families and friends, so reformed, that their families and friends may be willing to receive them; and encourage them to follow some useful occupation.

The manner and language of his excellency had no tendency to lessen them in their own esteem, or to cherish in them any ill-founded expectations of favour before it was deserved. The prisoners listened to him with perfect silence, and with looks of respect.—*Boston Pat.*

It is a curious fact that the United States troops that were sent out to remove the intruders from the Cherokee lands, are occupied in preventing the Indians themselves from digging gold in their own territories—on their own farms; while the Georgians are protected, and are daily carrying off immense quantities. If this is the kind of justice which is to characterise the conduct of our government, we may expect next that our farmers will be prohibited cutting their own timber, or harvesting their own grain.—*Roch. Obs.*

Light Postage.—A bundle of despatches for the British minister at Washington, received at Boston by the mail packet Lady Ogle from England, via Halifax, was mailed in this city on Wednesday last. It weighed 467 ounces, and the postage, therefore, was $467. The despatches heretofore have been forwarded by a special messenger.—*Boston Paper.*

About fifty feet of the great chain which was extended across the Hudson river, at West Point, during the revolutionary war, to prevent British ships from ascending the river, was lately taken up by some vessels which were engaged in fishing for anchors.

The wife of President Monroe died on the 23d ult.

INSTALLATION.

Installed, on Wednesday of last week, Rev. *S. W. Burrit*, over the congregation of Holland Patent. The sermon was preached by Dr. Lansing, from Acts xxiv, 25:—"And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time, when I have a more convenient season I will call for thee." The subject was presented in the following order:—"The preacher—the hearers—the subject—the manner—the effect." The charge to the pastor was given by Rev. Mr. Frost, and that to the people by Rev. Mr. Garrison. The services throughout were solemn and interesting, and although of unusual length, were listened to with profound attention.—*Communicated.*

MARRIED,

In this village, on the 9th of June last, by Rev. Dr. Lansing, Capt. *William L. Peet*, of Orange county, N. Y. to Mrs. *Susan Ann Buchanan*, of New-York.

DIED,

At his residence in this village, on Tuesday, the 27th ultimo, in the 67th year of his age, Mr. *Jason Parker*, one of the early and highly respected inhabitants of this village. He was the first person ever employed in carrying the mail in this part of the country. He had a heart of kindness and integrity. For many years previous to his death he manifested a tender sensibility to the claims of religion; and some few months since, was received a communicant of the Episcopal church.

Accident.—A young man went into the belfry of the church at Lancaster, Mass. on Monday afternoon, with a party of young ladies, and in reaching over to look at the clock from above, his foot slipped and he was precipitated to the ground. An ancle and a wrist and we believe some other bones were broken. The friends of the young man live in Virginia. He was attending the school of Mr. Carter at Lancaster.—*N. Y. Courier.*

NOTICE.

The Christian Almanack, for the Western District, for 1831, is received at the Depository of the American Branch Tract Society, No. 137, Genesee street. All who feel the importance of circulating this valuable Periodical, should avail themselves of its early appearance, and endeavour to get it at least into every christian family. To those who purchase 100 copies, the price is $3.50; fifty cents by the dozen, and six pence single. Orders for the work may be addressed—"Agent American Branch Tract Society, Utica."

PARKER & HASTINGS,

HAVE just received a fresh supply of GROCERIES, embracing almost every article usually kept in their line, which they offer at a small advance from cost, at wholesale or retail. Merchants and tavern-keepers are particularly invited to call, and examine their stock. They have on hand—

75 chests Hyson, Young Hyson, and Hyson Skin Teas, of different cargoes,
15 hhds. St. Croix, and Muscavado Sugars,
30 boxes Lump and Loaf Sugars,
15 boxes and bbls. White, Havanna, and India Sugar,
20 bags Green and Java Coffee,
20 " Pepper and Spice,
40 kegs plug, Ladies' twist and Cavendish Tobacco,
100 boxes Bunch and Bloom Raisins,
10 kegs do.
100 M. Spanish and American Segars,
40 hhds Molasses,
20 casks Lamp Oil, first quality,
150 qt. Cod and Scale Fish,
50 bbls and half bbls Mackerel,
20 do. do. Shad,
60 boxes Bar Soap and Candles,
Herring, Dunfish, Long and Short Pipes, Almonds, Filberts, Brazil Nuts, Cloves, Cassia, Nutmegs, Chocolate, Currants, Mace, Sallad Oil, Prepared Cocoa, London and American Mustard, Sultana Raisins, Cayenne Pepper, Shot, Lead, Mats, Matches, Pepper Sauce, Olives, Pickles, &c. &c.

Utica, Oct. 5, 1830. 40

WINES.

FOR sale by PARKER & HASTINGS, No. 90 Genesee Street,
20 qr. casks Malaga
15 pipes and qr. casks, different qualities Madeira,
5 " Old Port and Imitation do.
10 doz. Champaigne,
20 " Claret, do. on draught,
A few doxen White Hermitage and Muscat,
10 qr. casks Sherry, Sicily, and Madeira,
Utica, Oct. 5, 1830. 40

WINES.

NEW GOODS.

AUG'S PEASE, No. 36, Genesee street, has just received a general assortment of SEASONABLE GOODS, which are offered unusually low, for cash only.
Utica, Oct. 4, 1830. 40w3

STEAM SCOURING AND SPONGING CLOTHES,

OPPOSITE the Old Stand, one door below E. Cross' Marble Factory, by R. & W. PAUL.

The public will please to take notice that my brother has arrived from Paris, with a new style of cleaning clothes, different from any in the United States.

R. PAUL.

N. B.—WM. PAUL hopes that by his steady attendance, and experience in business—having scoured seven years in Paris—that he will receive a share of public patronage, at his present stand, in company with his brother. He can clean Linen as well as Woollen Cloth; also, Silks, Cassimeres, and Cashmeres, and all kinds of apparel. Old and faded garments will be brought to their original color, and warranted not to fade again.

☞ The public are hereby warned to beware of John Granison, as we shall not be accountable for clothes damaged by him in scouring or coloring.

ROBERT PAUL,
Utica, Oct. 5, 1830. WILLIAM PAUL.

NEW GOODS.

WE have received our fall goods. The assortment is extensive and fashionable. We shall not compete with our neighbouring tape dealers, but underself them all. For instance, a few cases English Calicoes, at 9d per yard, &c. SHEARMAN & THOMSON,
Utica, Sept. 27, 1830. 39w4

CARPETS, &c.

WE have this day received a select lot of Carpets, Rugs, Bindings, Floor Cloths, Piano and Table Covers, which will be sold, as usual, *cheap*, at our Carpet Ware Room, No. 62 Genesee street, up stairs.

SHEARMAN & THOMSON.
Utica, Sept. 28, 1830. 39w4

DR. ATTRIDGE'S TINCTURE,
FOR DYSPEPSIA.

THIS medicine is offered to the public as an effectual remedy for Dyspepsia or Indigestion, and all Asthmatic Complaints. The discovery of this medicine has been the effect of long and attentive study, and is now made public from the most decided conviction, founded on ample experience, of its power in eradicating this disease, after all other medicine has failed.

Thousands are lingering under this disease in some form, sinking to the grave without a remedy, whom this medicine would certainly restore to perfect health and vigour. Its safety and innocence has been fully attested, so that it may be administered to the tenderest infant. It has been recommended by several of the most distinguished physicians in America, who admit that a more important discovery in medical science has never been made. Its best recommendation is the trial of a single bottle. Every member of society should aid in diffusing information of this discovery. Humanity makes it a duty.

Desirous that this medicine may not be numbered with the host of quack medicines constantly offered to the public to cure all diseases, it will be sold at C. P. Stradling's, (late Tutts') Patent, Public and Genuine Medicine Warehouse, South gate, Royal Exchange, leading from Cornhill, and at Mr. Ward's, 324 Holborn, near Middle Row, London.

Sold by appointment, at the stores of WARNER & SOUTHMAYD, and J. B. MARCHISI, Utica. [39

WARNER & SOUTHMAYD,

HAVE just received, at the old Stand of WARNER & HARVEY, a supply of DRUGS and MEDICINES, DYE-STUFFS, PAINTS and OIL; among which are the following:—

Logwood, Nicaragua, Camwood, Fustic, Superior Bengal & Float Indigo, Madder, Alum, Copperas, Blue Vitriol, Verdigris, Annatto, Rocoa, Woad, Cudbear, Press Papers, Tenter-Hooks, White & red Lead, Venetian Red, Vermilion, French & Chrome Yellow, Spanish & Paris White, Chrome Green, Gold & silver Leaf, Bronze, Linseed & Sperm Oil, Copal Varnish, Spirits Turpentine, Paint Brushes, Gum Shellac, Gum Copal, Opium, Camphor, Myrrh, Acetate Morphine, Iodine, Strychnine, Hydriodate Potash, Blue Pill English, &c. &c.; comprising as complete an assortment of genuine articles as can be found in the village; which are offered at wholesale or retail, on reasonable terms.

Also, for sale as above, a few reams superior SAND PAPER. *Utica, Sept. 6, 1830.* 36w6

NOTICE.

THE copartnership heretofore existing between *Jared E. Warner* and *Sylvanus Harvey*, was dissolved by mutual consent, on the 17th ultimo.

JARED E. WARNER.
SYLVANUS HARVEY.

JARED E. WARNER and ALBERT SOUTHMAYD, having formed a copartnership, will continue the *Drug, Dye-Stuff, and Paint Business*, at the old Stand of WARNER & HARVEY, under the firm of WARNER & SOUTHMAYD.
Utica, Sept. 6, 1830. 36w6

BY order of James Dean, Judge of the court of Common Pleas in and for the county of Oneida, all the creditors of *Asa Campbell*, an insolvent debtor, are required to show cause, if any they have, before the said Judge, at his office in Utica, in the county of Oneida, on the 10th day of November next, at 2 o'clock in the afternoon of that day, why an assignment of the said insolvent's estate should not be made for the benefit of all his creditors, and his person be thereafter exempted from all arrest or imprisonment, agreeably to the provisions of the revised statutes relating to "voluntary assignments by an insolvent, for the purpose of exonerating his person from imprisonment."

Dated the 25th day of September, 1830.
39w6 ASA CAMPBELL, *Insolvent.*

POETRY AND MUSIC.

From the New-England Herald.

THE ORPHAN'S PRAYER.

O Thou! the helpless orphan's hope,
For whom alone my eyes look up,
In each distressing day;
Father, for that's the sweetest name
That e'er these lips were taught to frame,
Instruct this heart to pray.

Low in the dust my parents lie,
And no attentive ear is nigh
But thine, to mark my wo;
No hand to wipe away my tears,
No gentle voice to hush my fears,
Remains to me below.

To heaven my earthly friends are gone,
And thither are my comforts flown,
But I continue here!
Be thou my pattern, friend and guide
Of those who have no hope beside,
And what have I to fear?

If I am spared throughout the span
That makes the narrow life of man,
And reach to hoary age,
Instruct me in thy holy will,
Teach me the duties to fulfil,
Of each successive stage.

But if thy wisdom should decree
An early sepulchre for me,
Father, thy will be done!
On thy dear bosom I rely,
And if I live, or if I die,
O leave me not alone. COLLYER.

From Dr. Arnott's Lectures.

THE MUSICAL EAR.

Philosophers have not yet been able to account for a remarkable difference among individuals, as regards the perception of the musical relations of sounds. Many persons, without understanding any thing of accoustics, can tell instantly whether various notes heard together or in succession, have the relations to each other which we call musical, and which we now know to depend on the comparative numbers of beats in a given time; while others, with an equally perfect sense of hearing, can form no judgment on the subject. The former are said to have a *musical ear*, and the latter to want it; and although cultivation will raise mediocrity to expertness, it cannot bestow the faculty where originally deficient. Now there is on this subject a very common misconception, which proves a source of great mortification on the one side, and of arrogance on the other; viz. that the possession of a musical ear, or the power of distinguishing notes, is the indication of all the finer sensibilities of mind, while the want of it proves an opposite deficiency. Shakspeare's opinion of him "who hath not music in himself," is often triumphantly cited, as applicable to all who want the distinguishing ear. The truth however, is, that many who signally excel in music, are deficient in almost all else that humanity reveres, (witness the weak minds and disorderly lives of so many professed musicians), while many, again, who have no musical discrimination, are otherwise examples of excellence; and even as regards sound, may be exquisitely sensible to other beauties and harmonies of nature. Such may not be deaf, for instance, to the music of spring, when all nature bursts forth in voice of rejoicing, nor to the awful music of the storm: They may feel as music, the silence of a lone wood, after being accustomed to the unceasing stir of multitudes; or the stillness of night in a great city, where the astronomer, contemplating the wondrous spheres above, hears only the tongues of passing time in the church towers, or the call of watchmen, faintly sounding in the distance. Many excellent poets have had no musical ear. The charm of music is often as much from early associations, as from peculiar aptitude in the individuals. Witness the effects so well known, of the Swiss airs, when heard by native Swiss in foreign lands; but indeed, of the national melodies of all countries—it being in nature, that at any period of life, or in any clime, a man should not cease to deem those modulations lovely, which in his infancy and childhood he learned from a parent's voice—the mother's, perhaps, whose protection was so long around him as a shield, whose tears fell to chide his errors, and to reward where there is a promise of virtue; whose steady judgment may perhaps have been his guide, whose faultless life his example, and who, in all things, to him may have appeared a personification of God's godness upon earth.

It is the prejudice with respect to musical ear and musical taste of which we are now speaking, that, in the present day, condemns many young women possessed of every species of loveliness and talent, except that of *note distinguishing*, to waste years of precious time in an attempt to acquire this talent in spite of nature, and yet, when they have succeeded as far as they can, they have only the merit of being mere machines, with performance as little pleasing to true judges, as would be the attempt of a foreigner, who knew only the alphabet of a language, to recite pieces of expressive poetry in that language. Such persons, when liberty comes to them with age or marriage, generally abandon the offensive occupation; but tyrant fashion will force their daughters to run the same course. The waste of time now spoken of, is one of many evil consequences, which arise from the prevailing false notions with respect to music.

As a slight modification of the above statement, we would observe, that nature furnishes the musical ear in different degrees of perfection; and that the best ear is more or less susceptible of improvement by cultivation. Most persons, might, with suitable instruction, make some progress in music.

MISCELLANEOUS.

From the Evangelist.

REMARKABLE CONVERSION.

In a recent revival in one of the New England states, there were many unusual displays of sovereign grace. Several hardened men, past the meridian of life, who had witnessed many seasons of refreshing unawakened, became as little children, and were admitted to the household of faith. The case of one of this number excited peculiar attention, and awakened peculiar gratitude. He is an aged man, bordering on three score and ten, and although he had been moral in his external deportment, yet he had remained a stranger to godliness, while nearly all of his family had entered the church. He had withstood such clear evidence of the claims and excellence of the gospel, for so many years, that hopes of his conversion were regarded as imaginary; and Christians had forgotten him in their prayers and labours of love. But God chooses to display his power in the most unlooked-for manner, and to show that all things are possible with him. The wife of this aged sinner, who had long entreated him to turn and live, and had made him the subject of many ardent prayers, was moved once more to enter the closet on his behalf. She wrestled long with God, resolving with this agonizing effort, to submit his case wholly to the disposal of the merciful sovereign, and to lay down forever the burden of anxiety on his account. She came at length from the place of intercession, and finding him at the door, engaged with his axe, begged of him, in a farewell entreaty, if not for his own, yet for *her* sake, to go immediately and pray for the salvation of his soul. He seemed amazed, like Saul of Tarsus, when the voice came from heaven. He stood a moment trembling; the axe fell from his hand—"*I will*," he replied. He went to a retired place, and remained till sometime in the evening. When he returned he was solemn, little disposed for conversation, and apparently under deep conviction of the Spirit. He began from this time to attend all the meetings for prayer and worship. But his feelings were unknown to Christians, and at the close of the solemn meetings, he lingered behind, standing apart, neglected, and gazing at the cluster of happy converts. It was an affecting spectacle; a lame, old man waiting beside the pool, and finding none to help him into the healing waters. He might well say, none careth for my soul. After a few days of great distress, the light seemed, unknown to himself, to be breaking on the mountains, indicating the rising of the sun of righteousness. He said his feelings were new and strange to him. The world seemed full of goodness, and the forbearance of God toward so great a sinner, wonderful. He knew not what to think of these mysterious things, but had no hope or idea that he could have become in Christ "a new creature." His christian friend and intercessor watched the dawning light, but left him to his own diligence, and guidance of the Spirit. While he was in this state of mind, the clergyman came in to visit the family. Hearing his voice in an adjoining room, he immediately entered, and soon accosted the watchman thus: "Mr. C. you have never talked with me about my salvation." The clergyman was offering some apology, when he interrupted him—"Oh, I do not blame you at all. I do not wonder that you should have tho't it useless to talk to so old a sinner. It is no wonder that Christians have neglected me." After some other remarks of a similar nature, Mr. C. was amazed; and meeting a christian friend after leaving the house, said, "I do not know what to think, but I do hope that Mr. M. has become a Christian." The news spread rapidly, and at the next meeting, the young converts, to his astonishment, (for he knew not that his case was known to them), thronged around him, and gave utterance to the fulness of their joy. The whole circle was melted, and the aged man, in the midst of these young disciples, was overwhelmed with wonder, love, and praise. After this, he began to indulge a hope, although he did not feel so well satisfied of a change as his friends. But his life now exhibited a marvellous change. He attended every meeting with the zeal and alacrity of the youngest saint, leaving his work in due season for preparation. Religion became his constant theme, and his lameness, once offered as an excuse for not kneeling at the family altar, no longer became an obstacle in the way of bowing the knee to the Father of our Lord Jesus Christ. In all these things he became as a little child; and he loved the path of duty too well to delay entering immediately into it. He gave his name to the temperance society, perceiving clearly now that it is of God. He expressed his determination to commence family worship, adding that God would look at the *sincerity*, not at the *poor, broken language* of his petitions. He confessed Christ before men; and while standing in the youthful group to take the vows of the Lord upon him, and to consecrate the remnant of his days to the Redeemer, there was a beautiful exhibition of that truth: "The hoary head is a crown of glory, if it be found in the way of righteousness."

A SINGULAR CONFESSION.

A professor in one of the German universities, whose unconcern for religion, in general, was notorious, was not less remarkable for the care which he took in the religious instruction of his children. One of his friends, astonished at his inconsistency, and asking him the reason of this conduct, he answered, "It is because I wish my childeren may enjoy more peace of mind, and more content in this life, than has ever fallen to my lot; and this they can obtain by no other means, than by possessing more faith than myself."

A similar acknowledgment is witnessed by the late Dr. Spence, which he received from a person of the same unhappy stamp, viz.—

"The example of a perfect atheist is very rare, and has seldom been the object of my own experience: One, however, I knew, a jurist and statesman, well learned, and of good parts. So well read was he in the scriptures, and divinity in general, that he might have passed for no ordinary theologian. He had, though a speculative unbeliever, maintained several, *theses* with great success. On the other hand, he could, in his opinion, account for every appearance in nature, from a theory of matter and motion; still," says the relator, "with all his belief and unbelief, he frankly confessed to me, "*that he was unhappy*" and being then in a state of celibacy, further acknowledged, that "should he ever change his situation, he was determined never to suffer the secrets of his heart to transpire to his wife and children, that in all externals he would strictly conform to the church," adding, as one of his philosophical and political reasons, "that it was better to be comforted upon a false ground, than to live *without any consolation*"

From the London Sailor's Magazine.

LADY RAFFLES REPROVED BY A NATIVE MALAYAN WOMAN.

Whilst lady Raffles was overwhelmed with grief for the loss of her favourite child, while unable to bear the sight of her other children, unable to bear even the light of day, humbled upon her couch with a feeling of misery, she was addressed by a poor ignorant, uninstructed native woman, of the lowest class, (who had been employed about the nursery), in terms of reproof not to be forgotten:—

"I am come because you have been here many days, shut up in a dark room, and no one dares to come near you. Are you not ashamed to grieve in this manner, when you ought to be thanking God for having given you the most beautiful child that ever was seen? Have you not the envy of every body? Did any one ever see him, or speak of him, without admiring him; and instead of letting this child continue in this world till he should be worn out with trouble and sorrow, has not God taken him to heaven in all his beauty? What would you have more? For shame; leave off weeping, and let me open a window."

From the Boston Recorder.

AN UNKNOWN GOD.

"For, as I passed by, and beheld your devotions, I found an altar with this inscription, *To the unknown God*. Whom, therefore, ye ignorantly worship, Him declare I unto you."—*Acts xvii*, 23.

Reason, in the natural man, is disposed to worship *an unknown God;* and to *know God* only afar off, at an infinite distance.—She will not know him; and what is more astonishing, if he is made known to her, she ceases to worship him. This is one of the innumerable contradictions which we find in our nature, snd which can be accounted for only by reference to the fact, that our nature is depraved; alienated from the life of God. For this cause, the disclosures which God has made of himself to men, have been slow and gradual. He knew that a knowledge of him would be a stumbling-block and an offence to his depraved children; and, therefore, a long previous course of discipline was appointed, to prepare them for the full discovery of his true character. The Athenians had religious sensibility enough to bow before an *unknown God;* but as soon as the unknown God was made known to them by the apostle, they ceased to reverence him; *they mocked*. So in almost all heathen lands, the Supreme Being is regarded with veneration and awe. But in christian lands how is his name blasphemed! The *unknown God* men are willing to honour; but as soon as God is made known to them by the page of revelation, their rebellious hearts rise in opposition, and they say, *We will not have this one to reign over us.*

From the same paper.

A CAUTION.

MR. EDITOR—Much evil is done by those who "mean not so; neither do their hearts think so." I refer to the practice of answering abstract questions, when the inquirer means to apply the answer to an existing case, according to his own liking. Thus men are made to give an opinion *totally* different from the one they would express, were all the circumstances before them.—Not less common is the practice of expressing an opinion on hearing one side of a difference between parties. Here, again, an opinion is sent out into the world, which would never have been given, if both sides of the story could have been heard. Passing sentence, also, upon results of council, when not present to hear the examination, is another enormous evil to our churches.—The mischief sometimes done in this way, with the *best* intentions, is immense. All christian brethren should be on their guard in this respect, and beware of an untimely judgment.

By giving this caution a place in your paper, you will do much to promote the things that make for peace in churches and among brethren. A LAYMAN.

EARLY PIETY.

The marked and honourable distinction which God has placed on early piety, strikingly shows how peculiarly acceptable it is to him. He has made few, except those converted in early life, instruments of advancing, to any considerable degree, his glory upon earth. Late converts have generally crept, as it were, singly into heaven; while many converted young, have been employed by God, to lead their friends, their children, or many others of their fellow creatures to the abodes of bliss. As by early piety, the young peculiarly honour God, so he condescends in return, peculiarly to honour them. Run over the list of names, which God has honourably distinguished in his word, and observe, many were converted while young. If we come to latter times, still God seems, almost invariably to have acted upon the same rule, and seldom to have conferred distinguished honours, except on early piety. Baxter and Owen, Dodridge and Watts, Wesley and Whitefield, Hervey and Buchanan, and hundreds more that were in their day employed to lead thousands to heaven, were all converted young. Almost if not quite every missionary now publishing the gospel in heathen lands, sought God in the days of youth. When God, my young friend, has thus distinguished youthful religion, while he has set such honour upon it, would you neglect it? Would you delay to seek it? Rather, rather, I beseech you, yield yourself a living sacrifice to him, who says, "They that seek me early shall find me."—*Pike's Persuasives to Early Piety.*

DEITY OF CHRIST.

"The most exalted angels," says J. G. Herdier, "worship the incarnate Son. If, then, Jesus be not God, the eternal God, the christian religion is the most impudent idolatry that ever existed." There is deep meaning in this bold remark of the German critic. In all the systems of idolatry which have prevailed in the world, men only, creatures of earth, frail and perishing, have bowed down to false deities: But the bible commands not only men, but all the angels of God, the most glorious and perfect of all created intelligences, to worship the Son.—An *impudent* idolatry indeed, if the Son be not a proper object of worship; if he is not what the apostle Paul declares him to be, *God over all, blessed forever.—Bost. Rec.*

THE WESTMINSTER ASSEMBLY OF DIVINES.

Of this assembly, Richard Baxter, who was well acquainted with most of the men who composed it, says:—

"The divines there congregate, were men of eminent learning and godliness, and ministerial abilities and fidelity. And being not worthy to be one of them myself, I may the more freely speak that truth which I know, even in the face of malice or envy, that, as far as I am able to judge by the information of all history of that kind, and by any other evidence left us, the christian world, since the days of the apostles, had never a synod of more excellent divines, (taking one thing with another), than this synod and the synod of Dort were."—*Baxter's Life & Times.*

NEWSPAPERS.

There are 334 newspapers, of which 20 are daily published, in the United Kingdom of Great Britain and Ireland, and the total annual consumption of newspapers in the united kingdom, which contains a population of 23,000,000, is 27,827,000 copies.—In the United States of America, which contains a population of 10,000,000, there are more than 1,000 newspapers, and an entire annual consumption of about 80,000,000 of copies. France has a daily circulation of 70,000, while that of the united kingdom is only 36,000, and in Paris there are four papers, which circulate from 59,000 to 60,000 daily.

SUFFERINGS OF GOOD MEN.

The sufferings of good men for the truth highly glorifies the providence of God. This is a matter of glory and honour. They thereby bear testimony to the highest act of God's providence that God ever exercised, even the redemption of the world by the blood of his Son. And the church, which is the highest object of his providence in the world, takes the deeper root, and springs up the higher. The carriage of the righteous in these sufferings makes the truth they profess more valued. It enhanceth the excellency of religion, and manifests it to be more amiable for its beauty than its dowry; since they see it desirable by the sufferers, not only without worldly enjoyments, but with the sharpest miseries.—*Charnock.*

EXTRACT.

Sequester yourselves from all earthly employments, and set apart some time for solemn preparation to meet God in duty. You cannot come reeking hot out of the world, into God's presence, but you will find a tang of it in your duties. It is with the heart, a few minutes since plunged in the world, now at the feet of God, just as with the sea after a storm, which still continues working, muddy and disquiet. Though the wind be laid and storm over, thy heart must have some time to settle. There are few musicians that can take down a lnte or viol, and play presently upon it, without some time to tune it. When thou goest to God in any duty, take thine heart aside, and say, Oh my soul, I am now addressing myself to the greatest work that ever a creature was employed about. I am going into the awful presence of God, about business of everlasting moment. *Flavell.*

When a true genius appears in the world, you may know him by this sign; that the dunces are all in confederacy against him.—*Swift.*

It is better to suffer wrong than to do it, and happier to be sometimes cheated than to trust.—*Rambler.*

SWAIM'S PANACEA.

PRICE TWO DOLLARS PER BOTTLE.

TO THE PUBLIC.—In consequence of the numerous frauds and impositions practised in reference to my medicine, I am again induced to change the form of my Bottles. In future, the Panacea will be put in round bottles, fluted longitudinally, with the following words blown in the glass, "SWAIM'S PANACEA, PHILADA." These bottles are much stronger than those heretofore used, and will have but one label, which covers the cork, with my own signature on it, so that the cork cannot be drawn without destroying the signature, without which none is genuine. The medicine may consequently be known to be genuine, when my signature is visible; *to counterfeit which will be punishable as forgery.*

The increasing demand for this celebrated medicine, has enabled me to reduce the price to *Two Dollars* per bottle, thus bringing it within the reach of the indigent.

My Panacea requires no encomium. Its astonishing effects and wonderful operation have drawn, both from patients, and medical practitioners of the highest respectability, the most unqualified approbation, and established for it a character which envy's pen, though dipped in gall, can never tarnish. The false reports concerning this valuable medicine, which have been so diligently circulated by certain physicians, have their origin either in *envy*, or in the mischievous effects of the *spurious imitations.* The Proprietor pledges himself to the public, and gives them the most solemn assurance, that this medicine contains neither mercury nor any other deleterious drug.

The Public are cautioned not to purchase my Panacea, except from myself, my accredited agents, or persons of known respectability; and all those will consequently be without excuse, who shall purchase from any other persons. September, 1828. WM. SWAIM.

WARNER & SOUTHMAYD, sole agents for Utica.
Utica, February, 1830. 51

BANK NOTE TABLE.

CORRECTED FROM THE NEW-YORK PAPERS.

New-York.		Newark Ins. Comp'y	par
City Banks	par	Trenton Banking Co.	do
Except Franklin	broken	Rathway Far. & Mec.	do
Long-Island Bank	par	Salem Banking Co.	1 1-2
Dutchess County	par	Monmouth	broken
Lansingburgh	par	Franklin	do
Bank of Albany*	1-4	Hoboken	do
Albany State Bank*	do	Paterson	do
Other Albany Banks*	do	Protection & Lombard	do
Newburgh*	do	Jersey City,	do
Orange County	do	State, Trenton	do
Catskill	do	All others	1-2 a 3-8
Farmer's, Troy*	do	*Pennsylvania.*	
Other Troy Banks	do	Philadelphia Banks	1-4
Saratoga County	do	York	1-2
Mohawk	do	Chester County	3-8
Utica	1-2	Delaware County	do
Geneva	do	Reading	do
Auburn	do	Pittsburgh	1
Ontario	do	Gettysburgh	do
Central	do	Chambersburgh	do
Chenango	do	Carlisle	do
Ithaca	do	Lancaster	do
Ogdensburgh	do	Greensburgh	do
Jefferson County	do	Brownville	do
Wayne County	do	Silver-Lake	50
Rochester	do	Others uncertain or broken	
Monroe County	do	*Delaware.*	
Livingston County	do	Banks of this state	1-2
Middle District	broken	*Maryland.*	
Columbia, Hudson	do	Baltimore Banks	3-8
Greene County	do	Somerset & Worc.	broken
Washington & Warren	do	Cumberland	do
Plattsburgh	do	Princess Ann	do
Niagara	do	Elkton	do
J. Barker's Exchange	do	All others	3-4 a 1
Maine.		*Dist. Columbia.*	
Bath	1-2	Bank of Columbia	uncer.
Waterville	do	Alexandria Merch.	broken
Castine	broken	Franklin	do
Wiscasset	do	All others	3-4
Kennebeck	do	*Virginia.*	
Passamaquoddy	do	Banks of this state	3-4 a 1
Hallowell & Augusta	do	*N. & S. Carolina.*	
All others	3-4	Banks of these states	1 a 2
New-Hampshire.		*Georgia.*	
Banks of this state	3-8	Banks of this state	2 a 3
Vermont.		*Ohio.*	
Banks of this state	3-8	Chilicothe	4a5
Massachusetts.		Marietta	do
Berkshire Bank	broken	Steubenville	do
Essex, Salem	do	Farmers & Mechanics	do
Farmer's, Belchertown	do	New-Lancaster	do
All others	3-8	St. Clairsville	do
Connecticut.		Mount-Pleasant	do
Norwich Bank	par	Western Reserve	do
Eagle, New-Haven	broken	Columbus	do
Derby	do	Others uncertain or broken	
All others	1-4	*Miscellaneous.*	
Rhode-Island.		New-Orleans Banks	3
Pawtucket	broken	Michigan	1
All others	3-8	Detroit	broken
New-Jersey.		Upper-Canada, York	3
State, Newark	par	Kingston	broken
Do. Elizabethtown	do	Quebec	3
Do. New-Brunswick	do	Montreal	2

* Bills of these Banks, $20 and upwards, par.

NEW-YORK PRICES CURRENT.

CORRECTED FROM THE NEW-YORK PAPERS.

Ashes.		*Leather.*	
Pot, 2000lbs.	$108 25a	Sole, oak tanned, lb.	20a25
Pearl do.	116 12a	—— hemlock	18a22
Candles.		Dressed up. side	1 75a2 67
Mould	9a10	Undressed do.	1 50a2 25
Dipped	9a	*Molasses.*	
Clover-Seed.		New-Orleans, gal.	28a30
Per lb.	6a8	*Oil.*	
Coffee.		Whale, gal.	34a35
Havana	10a12	Sperm, summer	65a67
Java	13a14	—— winter	80a85
Cotton.		Linseed,	83a85
Upland	10a13	*Provisions.*	
Louisiana	11a14	Beef, mess, bbl.	9 50a9 75
Alabama	10a13	—— prime	6 25a6 75
Feathers.		Pork, mess	13 50a14 50
Live American	34a36	—— prime	9 75a10 00
Fish.		Hams, north. lb.	10a11
Dry cod, cwt.	2 25a2 37	Butter, N.Y. dairy	12a15
Scale	1 50a	Hog's Lard	10a12
Pickled, bbl.	2 50a3 00	Cheese	6a8
Mackarel, No. 1	5 00a	*Rice.*	
Shad, Con. mess	8 50a8 75	Prime, 100lbs.	2 25a2 75
Herring	2 87a2 94	*Salt.*	
Flax.		Turks-Island, bush.	45a46
American, lb.	7a8	Liverpool ground	38a40
Flour & Meal.		*Sugar.*	
N.Y. super. bbl.	5 12a5 25	Havana, white, lb.	11a14
Western (canal)	5 25a5 50	—— brown	8a9
Rye flour	3 37a3 50	New-Orleans	7a8
Indian meal	2 75a	Loaf	17a19
Grain.		Lump	15a16
Wheat, northern	1 00a1 06	*Tallow.*	
—— western	1 06a1 10	American, lb.	6a7
Rye	64a65	*Teas.*	
Corn, north yellow	58a60	Bohea, lb.	32a34
Oats	28a36	Souchong	44a75
Barley	66a68	Hyson-skin	38a75
Beans, 7 bushels	7 00a8 00	Young-Hyson	70a1 06
Hides.		Hyson	85a1 12
La Plata, lb.	15a16	Gunpowder	1 00a1 30
S. A. horse, piece	1 50a1 60	Imperial	1 00a1 30
Hops.		*Tobacco.*	
First sort, lb.	9a	Richmond, lb.	3a6
Lumber.		Cuba	14a22
Boards, p. M.	15 00a16 00	*Wines.*	
Plank, pine,	25 00a30 00	Madeira, gal.	1 25a2 25
Scantling, pine	15 00a16 00	Port	75a1 75
Do oak	20 00a25 00	Teneriffe, L. P.	82a1 25
Shingles, bundle	2 50a3 50	*Wool.*	
Oak timber, sq. ft.	20a25	Merino, Am. fl. lb.	50a60
Hoops, per M.	25 00a30 00	—— pulled	50a60
Staves, pipe	42 00a43 00	Common	18a25
—— hhd.	33 00a34 00	Spinning	18a33
—— bbl.	25 00a26 00	American Hatter's	20a28

ONEIDA TEMPERANCE HOUSE.

THE Public will understand, by the title assumed for this Establishment, that it is designed to be tributary to the great cause of Temperance; a cause which has enlisted the first talents and the purest benevolence and patriotism of our country. While the Proprietor would hope that he is not actuated by mercenary motives, in this enterprise, he would at the same time say, that in this, as in every other business of fair and honourable competition, he would solicit such a share of public patronage, as shall enable him to sustain his establishment, and thereby furnish the evidence of a growing public sentiment in favour of the doctrine of entire abstinence from the use of ardent spirits, and secure for himself the satisfaction to be derived from having contributed, in some degree, to promote so good a cause.

The location of the Temperance House is central, being opposite the Ontario Branch Bank, and near the post-office, reading-room, baths, &c. The House has recently been enlarged, and will be fitted up in good style. The best Wines, Porter, Beer, Cider, &c. will be provided at all times. Every attention will be paid to travellers that the Proprietor can bestow; and his best efforts shall be exerted to promote the comfort and supply the wants of those who may make his house their temporary home.

The House will be opened on the first day of May next. A few Gentlemen Boarders can be accommodated. N. SAFFORD.
Utica, April 6, 1830. 14

NOTICE.

THE Subscriber has removed his Medical Dispensary, to No. 39, Genesee st. where he will keep Dr. ROBERTS' WELCH MEDICAMENTUM for sale; and also at the druggist stores of HITCHCOCK & SWAN, J. & W. WILLIAMS, WARNER & HARVEY, and H. STORRS & Co. Genesee street.

The Public are requested to take notice, that in future, every bottle put up by him will have his signature on the label which is on each bottle; and no others will be genuine. It is requested that this may be particularly noticed, as some envious, malicious adversary has made false assertions relating to its origin, preparation, and composition. The Subscriber assures the Public, that its composition is known only by him; and it gives him great pleasure that he is able to say, that in the short term of six months, since this medicine was offered for sale, it has been the means of restoring a number of valuable members of society to their usefulnes in life; and he is constantly receiving the most cheering accounts of its great benefits. He could publish a volume of letters and certificates, were it necessary; but it is believed that the respectable letters and certificates already published will be sufficient. The bottles heretofore sent to my accredited agents, without my signature, are of the same quality as those with it.

The use of the Medicamentum is particularly recommended on the commencement of the warm season, and during its continuance, to prevent all bilious disorders and complaints of the bowels. It is recommended by physicians of the first respectability, to use gentle laxatives during that time, and medicines that support the stomach and bowels, and produce healthy secretions and excretions; and no medicine is better calculated to produce these effects than the Welch Medicamentum.
Utica, April 6, 1830. M. HITCHCOCK.

STATE OF NEW-YORK.

SECRETARY'S OFFICE, Albany, July 22, 1830.—SIR—I hereby give you notice, that at the next general election in this state, to be holden on the 1st, 2d and 3d days of November next, a Governor and Lieutenant-Governor are to be elected. And also, that a Senator is to be chosen in the Fifth Senate District, in the place of Truman Enos, whose term of service will expire on the last day of December next. A. C. FLAGG, Secretary of State.

To the Sheriff of Oneida County.

N. B.—Representatives to Congress and Members of Assembly are also to be chosen at the general election. All vacancies, except in the office of Justice of the Peace, are to be supplied according to the requirements of section 8, title 2, of the election law.

Sheriff's Office, Oneida County, } *August 6th*, 1830. }

The Supervisors and Inspectors of Elections, in and for Oneida county, will please take notice of the above.
34 JOHN E. HINMAN, Sheriff.

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.
WILLIAM CLARKE.
Utica, Jan. 1, 1829. 93

REMOVAL.

E. W. & T. ROUNDEY would inform their Friends and the Public generally, that they have removed from their old stand, to their new brick shop, on Jay street, a few rods west of John street bridge; where they will continue to make and keep on hand, a complete assortment of articles in their line, viz: *Cisterns, Hogsheads, Barrels, Tubs, Pails, Keelers, Kegs, &c.* Grateful for past favours, they hope, from the quality of their work, to merit a share of public patronage.
Utica, June 16, 1830. 24

PETER PARLEY'S GEOGRAPHY.

HASTINGS & TRACY, publishers of the interesting little work, entitled, "Peter Parley's Method of telling about Geography to Children," now offer it for sale, and will supply Booksellers and others on the same terms with the publishers at Hartford. The previous publications of this author are well known; and the recommendations of the present work are numerous and respectable. *September*, 1330.

DR. ROBERTS' WELCH MEDICAMENTUM,

FOR the cure of Dyspepsy, Liver Complaint, Jaundice, Cholic, Fever & Ague, Dysentery, Headach, Loss of Appetite, Flatulence, Hypochondria, Hysterics, Dropsical Complaints, and Heartburn. It also prevents all Bilious Disorders, and removes habitual Costiveness, Asthma, Strangury, Gravel, Rheumatism, Gout, and impurities of the Blood.

A person who uses this Medicamentum, will not require the use of the lancet, or any means of the healing art. It restores and revives the animal spirits, invigorates the system, removes nervous tremors, obtunds rheumatic and anthritic pains, and prevents their return. It cleanses the stomach of all morbid humours, which cause indigestion, acidities, headach and lowness of spirits; cures all bilious disorders, and all cholics of the stomach and bowels, almost immediately; inspires cheerfulness; gives comfort to the dropsical; takes away palpitation at the heart; gives circulation to the blood; restores bloom to the sallow or sickly cheek, and plumpness to the meagre habit; purges without pain, and banishes all cause of fever of every kind. It acts on the stomach, that great reservoir of the human system, a diseaaed state of which causes all diseases. No alteration in the usual habits of life is required, but the abstaining from distilled spirits.

CERTIFICATES.

UTICA, *July* 17, 1829.

I certify, that I have been afflicted for several years, with liver complaint, indigestion, flatulency, pain in my breast and side, and have received the medical advice of the most celebrated physicians in England, Ireland, and New-York, which has done me no good. Providentially I have received some of Dr. Roberts' Welch Medicamentum, which has given me great relief, and I am able to attend to my business. It has restored my appetite, and relieved my liver complaint, indigestion, costiveness and flatulency, and I am in better health than I have been for many years. I do believe if I had taken the Medicamentum in the early stage of my complaint, I should have been cured immediately; and I recommend it to those who are so unfortunate as to be afflicted with these complaints. T. O'NEIL.

From Rev. Dr. Lansing, pastor of the 2d presbyterian church in Utica:— UTICA, *Jan.* 6, 1830.

DR. HITCHCOCK—Dear Sir—I have always been one of the number of those who have placed little confidence in *nostrums* or *specifics*; and for this reason, although I saw your advertisement of the Welch Medicamentum, I could not bring my mind to consent to use it. My sufferings from indigestion, during the past summer, were so severe as to materially affect my comfort, and my capacity for usefulness. I have reason to thank you, Sir, that on hearing of the state of my health, you sent me a bottle of your Medicamentum. I have taken it faithfully, and with entire success. I have not been visited with one of those turns of distress, which before were weekly periodical, since I began to take your valuable medicine. Could I receive the same relief which I have hitherto experienced, on the condition of taking it for life, I should cheerfully comply with such condition.
Your's, very truly. D. C. LANSING.
UTICA, *July* 17, 1829.

SIR—I have taken Dr. Roberts' Welch Medicamentum, according to direction, for a very severe attack of gout and rheumatism in one of my feet and legs. It was so severe, that I was compelled to use a crutch, when walking. After taking the Medicamentum, I commenced getting better; and in three days I am nearly well, and have put on my shoe, and can walk without difficulty. I am so confident that it is a valuable medicine, and ought to be known, that every person afflicted with gout and rheumatism may be benefitted by it, I have thought it my duty to send you this, and hope you will introduce it into general use. A. P. PAINE.
UTICA, *June* 10, 1829.

I certify that I was attacked with a very severe cholic. After taking two table spoons full of Dr. Roberts' Welch Medicamentum, I was completely cured. In two cases where I have seen it used for the cholic, it cured it in a short time. THOMAS BRYANT.

Sold by M. HITCHCOCK, at his Medical Dispensary, No. 39, Genesee street, Utica.
July 28, 1829. 30

HARDWARE, &c.

JAMES DANA & Co. No. 88, Genesee street, are now receiving, by the late arrivals from England, in addition to their former Stock, a fresh supply of Hardware, Saddlery, Cutlery & Cabinet Ware, which they offer, wholesale and retail, on the most favorable erms. *Utica, May* 25, 1830. 21

DR. STERRY'S HAIR REGENERATOR, AND PURIFIER OF THE SKIN.

DR. STERRY, after much attention to the important subject of preserving the human hair, has, after many experiments, chemical and physical, been able to discover an article, which is now offered with the greatest confidence for the toilet, as the best thing ever discovered, from its softening and penetrating quality, to produce a good head of hair; to prevent it from falling out when baldness is apprehended; to restore it, when baldness has taken place, and to prevent it from turning grey. It is more nourishing than pomatum, antique oil, or Cologne water. It is a beautiful article for ladies' curls; it makes the hair soft and lively, and produces an uncommon briliancy. When used on the skin, it softens it, and removes all sunburn, tan, freckles, pimples, redness and roughness whatever. It is superior to any cosmetic, as it leaves the skin a natural freshness and blooming appearance; whereas rouge closes the pores, and causes wrinkles and roughness, and requires renewing every day.

Sold by M. HITCHCOCK, at his Medical Dispensary, No. 39, Genesee street.
Utica, July 28, 1829. 30

TO HATTERS.

FINISHING BLOCKS, of the best quality, and newest fashions, may be had at the Subscriber's shop in Whitesborough, or of the principal Hatters in Utica.
July 28, 1830. L. HOLBROOK.

TERMS OF THE RECORDER.

I. The Western Recorder is published on Tuesday of each week.

II. The price to subscribers is Two Dollars and Fifty Cents, if paid after the expiration of three months from the time of subscribing; or Two Dollars, if paid in advance, or within the first three months.

III. Any person becoming responsible for seven copies or more, will be entitled to one copy gratis.

IV. Wherever ten responsible subscribers shall have been obtained within the limits of any religious society, the clergyman of that society shall be entitled to a copy gratis.

V. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

VI. No paper will be discontinued, unless at the option of the Publishers, till all arrearages are paid.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.